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Book

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THE  
ONE HUNDRED AND FIFTIETH  
ANNIVERSARY  
OF THE  
Second Congregational Church  
OF  
GREENWICH, CONN.

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NEW YORK:  
CLARK & MAYNARD, PUBLISHERS,  
No. 5 BARCLAY STREET.

1867.

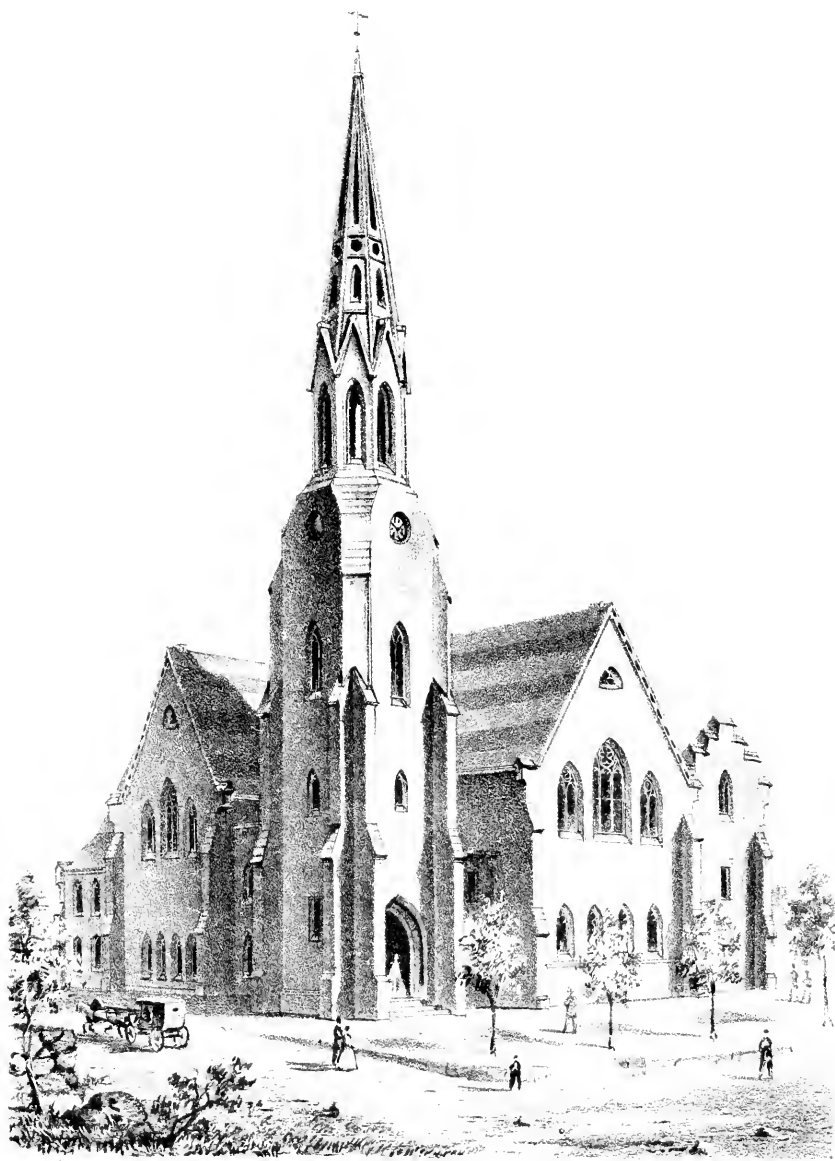




One Hundred and Fiftieth  
Anniversary.



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*Lith. of Gulee & Silber, 87 Nassau St. N. Y.*

ERECTED 1856-8.

EXERCISES  
AT THE  
CELEBRATION OF THE 150TH ANNIVERSARY  
OF THE  
SECOND CONGREGATIONAL CHURCH  
OF GREENWICH, CONN.,  
WEDNESDAY, NOVEMBER 7TH, 1866.

INCLUDING AN HISTORICAL DISCOURSE,

By REV. J. H. LINSLEY, D. D.

AND

HISTORICAL SKETCHES AND ADDRESSES FROM OTHERS.

NEW YORK:  
CLARK & MAYNARD, PUBLISHERS,  
No. 5 BARCLAY STREET.  
1867.

Good  
Yours  
1875



# CONTENTS.

	PAGE
Preliminary Proceedings .....	7

## MORNING SESSION.

Historical Discourse, by Rev. J. H. LINSLEY, D. D.....	11
Appendix to the same, by W. A. HOWE, Esq.....	49

## AFTERNOON SESSION.

Address of Welcome, by Rev. W. H. H. MURRAY.....	52
Address by Rev. W. H. MOORE, Sec. Conn. H. Miss. Soc.....	55
History of Stillson Benevolent Society, by Dr. T. S. PINNEO.....	58
History of Sabbath School, by P. BUTTON, Esq., Superintendent.....	69
Address by Rev. S. B. S. BISSELL.....	77

## EVENING SESSION.

Address by Rev. PLATT T. HOLLEY.....	84
Address by Rev. JOEL MANN.....	87
Address by Rev. STEPHEN HUBBELL.....	91
Address by Rev. CHARLES E. LINDSLEY.....	95
Letter from Rev. JOHN EDGAR.....	99
Letter from Rev. DAVID PECK.....	99
Letter from Rev. WM. IRELAND, Missionary, Africa.....	101
Address by Rev. F. G. CLARK, D. D.....	102

## ENGRAVINGS.

Second House of Worship (erected 1730).....	opposite p. 25
Third House of Worship (erected 1799).....	opposite " 51
Fourth House of Worship (erected 1858).....	Frontispiece.
Description.....	51

**NOTE.**—Of the first House of Worship, which probably stood from about 1716 to 1730, no account has been preserved.



ONE HUNDRED AND FIFTIETH  
ANNIVERSARY  
OF THE  
SECOND CONGREGATIONAL CHURCH,  
GREENWICH, CONN.

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At a meeting of the members of the Second Congregational Church of Greenwich, Conn., held in March, 1866, it was resolved, that the 150th Anniversary of the formation of the church should be celebrated on Wednesday, the 7th of the succeeding November; that the Rev. Dr. LINSLEY, senior pastor of the church, should be requested to deliver an historical discourse on the occasion, and that there should be such other exercises as the Committee of Arrangements might decide upon.

The following gentlemen were appointed a Committee of Arrangements :—

Dea. PHILANDER BUTTON,	Dr. T. S. PINNEO.
Dea. JONAS MEAD,	Mr. WM. A. HOWE,
Mr. EDWARD P. HOLLEY.	

The following were subsequently appointed a committee to provide entertainment, decorate the church, and receive invited guests.

GENTLEMEN.

Mr. ISAAC L. MEAD,	Lieut. BENJ. WRIGHT,
Mr. ALEXANDER MEAD,	Mr. ARTHUR D. MEAD,
Mr. ZOPHAR MEAD,	Mr. GEORGE H. MILLS.
Mr. SHADRACH M. BRUSH,	Mr. JOSEPH B. HUSTED,
Mr. GILEON REYNOLDS.	

## LADIES.

Mrs. EDWARD MEAD,	Mrs. THOS. RITCH,
Mrs. PHILANDER BUTTON,	Mrs. LOCKWOOD P. CLARK,
Mrs. Dr. T. S. PINNEO,	Mrs. CALEB HOLMES,
Mrs. JOSEPH BRUSH,	Mrs. ALFRED BELL,
Mrs. AUGUSTUS N. REYNOLDS,	Mrs. ISAAC PECK,
Mrs. BENJ. WRIGHT,	Mrs. JABEZ MEAD,
Mrs. Dr. HOYT,	Mrs. STEPHEN G. WHITE,
Miss ELIZABETH M. HOLLEY,	Mrs. HENRY M. BAILEY,
Mrs. STEPHEN HOLLEY,	Mrs. WM. T. REYNOLDS,
Mrs. MOSES CRISTY,	Mrs. LEWIS A. MEERRITT,
Mrs. NEHEMIAH HOWE,	Miss HANNAH M. MEAD,
Mrs. Maj. D. M. MEAD,	Miss ELIZA J. SCOFIELD,
Mrs. CHAS. H. SEAMAN,	Mrs. JOSEPH E. RUSSELL,
Mrs. WM. B. SHERWOOD,	Miss LOUISA MEAD,

Invitations having been addressed to the former pastors of the church still living, and to other clergymen, the following responded by their presence or by letter:—

Rev. JOEL MANX, New Haven, Conn.  
 Rev. NOAH COE, New Haven, Conn.  
 Rev. F. G. CLARK, D. D., New York.  
 Rev. STEPHEN HUBBELL, North Stonington, Conn.  
 Rev. PLATT T. HOLLEY, Riverton, Conn.  
 Rev. JOHN PECK, Paterson, New Jersey.  
 Rev. SAMUEL HOWE, Greenwich, Conn.  
 Rev. JOHN EDGAR, Lisbon, Conn.  
 Rev. W. F. ARMS, First Church, Greenwich.  
 Rev. R. B. THURSTON, Stamford, Conn.  
 Rev. S. P. HALSEY, Stamford, Conn.  
 Rev. E. D. KINNEY, Darien, Conn.  
 Rev. S. B. S. BISSELL, Norwalk, Conn.  
 Rev. CHARLES E. LINDSLEY, Southport, Conn.  
 Rev. CHARLES E. BAIRD, Rye, N. Y.  
 Rev. PETER B. HERBY, Belford, N. Y.  
 Rev. DAVID PECK, Barre, Mass.  
 Rev. WM. H. MOORE, Berlin, Conn.  
 Rev. WM. IRELAND, Missionary, Africa.

The church was decorated with festoons and wreaths of evergreens, tastefully intermixed with autumn flowers. Upon the wall over the speakers' platform was the following inscription :

In the place of the Fathers are the Children.  
1716.  
"Our Fathers' God is Our God."



The following was the Order of Exercises, as announced in the programme :—

## A. M.

- 1 INVOCATION.....by Rev. Platt T. Holley.
- 2 READING OF THE SCRIPTURES.....by Rev. F. G. Clark, D. D.
- 3 ANTHEM—"O how Lovely is Zion!"
- 4 PRAYER.....by Rev. Joel Mann.
- 5 HISTORICAL DISCOURSE.....by Rev. J. H. Linsley, D. D.
- 6 PRAYER.....by Rev. Samuel Howe.
- 7 ANTHEM—"Praise ye the Lord."
- 8 BENEDICTION.....by Rev. Stephen Hubbell.

**Recess for Collation.**

P. M.

- 9 ANTHEM.  
 10 WELCOMING ADDRESS.....by Rev. W. H. H. Murray.  
 11 HISTORICAL PAPER.....by Mr. W. A. Howe.  
 12 ANTHEM.  
 13 HISTORY OF STILLSON BENEVOLENT SOCIETY.....by Dr. T. S. Pinneo.  
 14 ANTHEM.....by Sabbath School.  
 15 HISTORICAL SKETCHES OF SABBATH SCHOOLS .....by P. Button, Supt.  
 16 ADDRESSES.....by Invited Guests.  
 17 ANTHEM.....by Sabbath School.  
 18 BENEDICTION.

It was subsequently decided that an evening session also should be held, a report of which will be found in its proper place.

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**MORNING SESSION.**

At ten o'clock, A. M., the exercises opened with an ANTHEM by the Choir.

Rev. PLATT T. HOLLEY then invoked the Divine Blessing, after which, Dr. CLARK not having arrived from New York, Rev. S. B. S. BISSELL, by request, read appropriate selections from the Holy Scriptures.

Rev. W. H. H. MURRAY, who for the two preceding years had supplied the pulpit (the senior pastor having retired from active service), and who presided on this occasion, here invited the clergymen present, of all denominations, to take seats on the platform.

The ANTHEM—"O how Lovely is Zion!" was then sung.

Rev. JOEL MANN (former pastor) offered prayer, acknowledging the goodness of God in the marked prosperity of the Church, and imploring His guidance and aid in building it up to still greater usefulness. The audience then listened to the following discourse.

## HISTORICAL DISCOURSE.

BY REV. JOEL H. LINSLEY, D. D., SENIOR PASTOR OF THE CHURCH.

THIS ancient church, the Second Congregational Church of Greenwich, is just rounding out the 150th anniversary of its life: for though, through the want of early church records, we are unable to fix upon the precise day of its organization, yet we find that the General Assembly, meeting at Hartford, October, 1716, granted leave, on petition for that purpose, to the inhabitants on the west side of Myanos River, "to embody themselves in a church state with the approbation of the neighbor churches." The petitioners state that they desire this privilege with the special design of securing the minister then with them, the Rev. Richard Sackett. It is fair to presume that the organization promptly followed the enabling act. We assign the present month, therefore (November), as the time for that event, and we have come together to commemorate it. It is meet that we do this. It is a dictate of natural and right feeling, for to a very large portion of this community no event in our history is more deeply interesting than the founding of this church. Moreover, such memorial observances are encouraged by the word of God. If I needed a text for this occasion, what more appropriate one could be found than the words of Moses to Israel: "Remember the days of old: consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee." (Deut. xxxii. 7.) I repeat, the establishment of an Evangelical Church, a church "built on the foundation of the Prophets and Apostles," is a most important event. Such a church is in community a power for good, second to no other association. So thought our Pilgrim Fathers; and hence, wherever it was practicable, the founding of the *local church* was coeval with, if it did not even precede, the

organization of the municipal government of the town.\* Of course, those who think lightly of Christianity itself, will lightly regard its institutions. Hence it is the pleasure of some to decry the Church. But I challenge contradiction when I affirm, that the history of this Commonwealth, and of every town within its borders, will prove that society, with all its interests, material and social not less than moral, has flourished when the local church has flourished, and languished when the church has languished. I say this unhesitatingly, because the facts are "read and known of all men." If these things are so, then you ought to have magnified the church by commemorating its *one hundredth anniversary* in 1816, in the closing years of the elder Dr. Lewis's ministry. Then, many things were fresh in the minds of the people that are now buried with the dead of that generation. You would have had a good time, and for your orator the most endeared, and, perhaps, the ablest pastor you ever had : one, also, so long with you, that he was all but native to the place, and knew, of his *own knowledge*, much of what he would have had to discourse about. But as you let that opportunity slip, we come to the present, under disadvantages. For myself, I say, honestly, that I took the service you assigned me with many misgivings. It would have been more to my mind to have had it performed, if it might have been, by one who grew up in the midst of you, who knew every "highway and byway" of the place, and to whom every rock, and brook, and headland, and cove, and inlet, and ledge, and old stone wall was familiar as his home lot, and who drank in the inspiration of love for each and for all from his mother's breast. This would have been the "right man in the right place." However, so far as love for this church, interest in its history, and desire for its future welfare are concerned, I yield to no one, not even to your own children. But I will not detain you with further introductory remarks. Let me here say, that the history of the early Congregational Churches is so bound up with that of the towns in which they are respectively located that you cannot separate them. But as this church is

\* It is well known that some of the early settlements were made by churches rather than by individuals; and, in general, the growth of the former was the most rapid, and the social and educational influences the most healthy.

to-day to be the prominent figure in our picture, we must not fall into the error of throwing it into the background.

It is a familiar fact, that the part of Greenwich lying east of the Myanos\* River, known as Old Greenwich, was purchased from its original Indian proprietors in 1640, thirty-two years in advance of this part of the town. The purchase was made, under the authority of the New Haven Colony, by two well-known pioneers, Robert Feaks and Capt. Daniel Patrick. They came by water, and landed on what is known as Elizabeth or Greenwich Point.† The deed conveying the land bears date July 18, 1640, and is preserved in the early records of the town. Both of these purchasers settled at once on their land. They were very soon joined by another noted pioneer, Capt. John Underhill. Both Patrick and Underhill were military men, from the Massachusetts Colony, and the latter was prominent in the famous Pequot war.‡ Deforest, in his history of the Indians of Connecticut, while he concedes the soldierly qualities of these two captains, intimates that they had little sympathy with the spirit of the Pilgrims, and sought a settlement at Greenwich rather as a retreat from their Puritanic religion and laws. I cannot vouch for the truth of this statement; but, from their military associations and habits of life, it is not unlikely that they were more distinguished as veteran soldiers than as devout Christians.§

A few other settlers, perhaps eight or ten in all, soon made their homes upon the new purchase; but beyond these, it does not appear that the settlement gained any material accessions for several years. In this respect, Greenwich differed from neighboring towns along the Sound. Fairfield, Norwalk, and

\* The modern word is *Myanos*.

† Elizabeth was the name of Robert Feaks's wife, and the Point, or *Neck*, as it was called in the deed of purchase, bears her name, because, in that instrument, it was reserved to her as her private property.

‡ Underhill was with Mason at the storming of the Pequot intrenchments at Mystic; but, according to the best authorities, Captain Patrick, with the Massachusetts forces, did not reach the scene of action. He, however, distinguished himself afterward in the assault upon the foe at Fairfield.

§ Captain Patrick, only four years after his settlement in Greenwich, was killed at the house of his friend Underhill, in a quarrel with the commander of a Dutch force sent against the neighboring Indians. The latter, however, seems to have provoked the quarrel. Captain Patrick left a wife and one son, but none of his name appear to have remained long in Greenwich. In 1644 Captain Underhill married the widow of Robert Feaks, and soon after removed to Flushing, Long Island.

Stamford, though purchased about the same time, were settled more rapidly, the proof of which is seen in the fact that they were much earlier represented in the General Court of the Colony.\* Adequate reasons may be assigned for the slow progress of Greenwich in population. One is, that in this part of the town the aborigines lingered, and here, as everywhere else, when in contact with English settlers, proved bad neighbors. A stronger reason still is found in the fact that although Feaks and Patrick purchased under the lead of the New Haven Colony, yet, in 1642, they transferred their purchase to the Dutch Government of New Netherlands. This might have been reckoned shrewd policy for themselves, as under the Dutch laws they became lords of the manor; but it proved disastrous to the town. It discouraged the best class of settlers from making their home here, as they preferred English to Dutch rule. Besides, the Dutch Government proved to be practically little better than no government, and every one did what was right in his own eyes.

About 1670, the town was so fortunate as to find in one of its early settlers, William Grimes, a noble and liberal-hearted man. He gave, by will, all his lands to the disposal of Joseph Mead, John Reynolds, and Eliphalet Jones, "for the use of the town, for the promotion of church and commonwealth." It is the more fit that this act of generosity should be recorded and honored in this public manner, as both the gift and the donor are in danger of being forgotten, no suitable memorial having been erected to perpetuate either.

This part of the town, which the early settlers, for reasons no doubt satisfactory to themselves, slurred with the outlandish name of *Horseneck*, and which, as in most similar cases, has stuck to us like a burr, was not settled till 1672. The land was then purchased of the few scattered Indians who still lingered around the graves of their fathers. They were the remnant of a considerable community, whose principal village was built on the plain known as *Stricklin Plain*, directly

\* The purchase of Greenwich was several months in advance of that of Stamford, and its settlement began immediately. Trumbull appears, therefore, to be in error in dating the settlement of the latter in 1641 and the former in 1644. He probably proceeded upon the assumption that the establishment of a few families in a town hardly rose to the dignity of a settlement.



north of the lower Coscob landing, and but little removed from it. This village was destroyed by the Dutch in 1644; and for many years after that event, the plowman, as he went his rounds, was wont to turn up in the furrow the sad mementos of the murderous conflict.\* The association that effected the purchase was, and still is, known as "The 27 Proprietors of 1672." They were mostly persons already inhabitants of the town, men of property and substantial character. Hence they became the founders of families, most of which are perpetuated among us to this day. Thus, you find the Hustedts, the Pecks, the Lockwoods, the Hobbys, the Reynoldses, the Palmers, the Closes, and the ubiquitous and superabounding Meads. After this transaction there was a more rapid advance in the settlement of the entire town, and especially of the new purchase.

Perhaps I shall find no better place to advert to a somewhat serious stigma which all the historians unite in fastening upon the early settlers of the town. I feel bound to say, however, that the charge, whatever it may amount to, appears, from its date, to fall wholly upon a few of the early settlers east of the Myanos River. In 1655, the deputies from Stamford to the General Court at New Haven complained of the inhabitants of Greenwich, charging them with divers disorders, to wit: "tolerating drunkenness, both among the English and the Indians, harboring runaway servants, marrying persons in a disorderly way, and pretending not to be under the government of the Colony, but of the Parliament, with divers other miscarriages." They call upon the New Haven government to attend to this matter, and to subject the people to wholesome laws. Now, to be candid, as Greenwich was a kind of border land between the Dutch and the Colonial authorities, and swinging back and forth between the two, I am afraid that these charges were not without some grains of truth. But I am bound to see justice done. I therefore say that it does not appear that Greenwich had notice of these charges, or any day in court. It is, therefore, mere *ex parte* evidence, and must be

\* The expedition against the village was led by Captain Underhill, and was as exterminating as that which, under Captain Mason and the same Underhill, overwhelmed the Pequot fort at Mystic. It must be only a terrible necessity that can justify a fight in which no quarter is given

received with caution. Moreover, if Greenwich had been represented in the Legislature, she might have given the Stamford deputies serious trouble by pressing the well-known rule, that the party that comes into court to accuse another must come with "clean hands." Now Trumbull says, that just about this time Stamford also was behaving badly. The people there were themselves disorderly; in fact, well-nigh in a state of rebellion against the very government they accused Greenwich with setting at naught. They, too, talked of being under the British Parliament, and not amenable to the government of New Haven. Unless, therefore, a little more light can be thrown on this point, it may be discreet for the present generation of the Rippowams to covenant with the old Greenwichers to this effect: "*If you will say nothing of what took place, auld lang syne, on the east side of Pottamog brook, we will lay our hand on our mouth as to what was done on the west side!*"

I have said the 27 Proprietors' purchase was in 1672. In 1676, four years later, or thirty-six years after the first settlement of the town, the people began to feel the importance of something more than occasional preaching, which was all they had hitherto enjoyed. This long "famine, not of bread, but of the hearing of the word of the Lord," had doubtless begun to exert its influence upon the morals of the people. It also repelled the best class of settlers. Accordingly, in full town meeting, the people "resolved to invite some suitable minister to come and live among them." Soon after, an invitation was extended to the Rev. Mr. Wiswell. This was declined.\* In 1678, a call was given to the Rev. Jeremiah Peck, of Elizabethtown, N. J. Mr. Peck was the son of Deacon William Peck, one of the first settlers of New Haven. After serving for several years as a teacher of the highest class of schools, he was licensed to preach, and removed to the eastern part of New

\* I have had put into my hands, by Mr. William A. Howe, an interesting communication from the Rev. Charles M. Baird, Pastor of the Presbyterian Church, Rye, N. Y., touching the early religious relations of Rye and Greenwich. From this account, it appears that the former town was settled in 1660, twenty years later than the latter, by three men from Greenwich bearing the name of Coe. One of these, John Coe, Jr., was active in religious matters. It further appears that in 1674 the Rev. Eliphalet Jones preached alternately at Greenwich and Rye. This was two years anterior to the call of the Rev. Mr. Wiswell.

Jersey, where he owned valuable real estate. Being one of the 27 Proprietors already referred to, he naturally felt a special interest in Greenwich, as the people did in him. He accepted the call of the town, removed here, and became the stated preacher on the east side of the Myanos. That he was formally settled, except by the vote of the town, does not appear. Mr. Peck was undoubtedly a well-furnished and faithful minister. It is good evidence of his conscientiousness that he was opposed to what was then known as the "half-way covenant," a plan by which parents, not members of the church, procured baptism for their children, by "owning the covenant" of the Church, although they did not claim to be *real Christians*, and did not as such come to the table of communion. His opposition to this lax practice gave offense to many of his congregation; and the same thing was a fruitful source of strife and division in most of the churches of these colonies through a series of years.

In consequence of this trouble, Mr. Peck, in 1689, eleven years after he began to preach here, accepted an invitation to Waterbury. He was the first stated preacher there, and on the organization of the church, in 1691 (that is, as Mr. Morgan expresses it, "on their coming into *Gospel order*"), he was regularly installed as pastor. He continued there until his death, which occurred in 1699, in the seventy-seventh year of his age. He is spoken of as the progenitor of those who bear his honored name in this community. If so, the Pecks have a good deal to do to sustain the reputation of such an ancestor.

The house in which Mr. Peck preached is said to have been not far from the head of the Cove. It was the first house of worship in the town, and, compared with those now in use, must have been a very rude affair. But the worshipers had the comfort of knowing that not the *place*, but the *spirit* of the worship, is what God supremely regards.

In 1688, nearly fifty years after its first settlement, there were in the town but forty-nine legal voters. Most of these were then heads of families.\* From the number of voters, we

\* In Major Mead's History of Greenwich, the extraordinary fact is stated, that the names of all these voters save one are represented by their descendants still in town.

infer that the number of inhabitants may have been from 250 to 300. These were scattered over a considerable territory, and we may presume that the congregations assembling on the Sabbath would not ordinarily exceed from fifty to seventy-five souls.

The people now seem fully awake to the importance of sustaining religious institutions. So soon as Mr. Peck had retired from his post, we find them seeking a successor. In 1691, they secured the services of Abraham Pearson, and would gladly have established him as their spiritual guide; but, regarding the weakness of the congregation, he preferred to preach simply as a *supply*. Mr. Pearson graduated at Harvard College in 1668, and came here from New Jersey, where he had been for some years a successful preacher. He was offered the same salary as his predecessor, £50 with fuel or £60 without, and chose the latter. Here we find the first *record* of a tax of a penny on the pound for the support of the Gospel, though such taxes had doubtless been earlier voted. At this time, also, the people began to agitate the question of a new meeting-house, resolved to build, and appointed a building committee. But it was considered hardly in order to proceed without a controversy about the site or the style of the building. They divided upon the first, and the contention was so sharp that for a series of years it delayed the enterprise, and in many ways hindered the success of the Gospel, and this too, although the little box they proposed to construct was to be only thirty-two by twenty-six, and was likely to stand but a few years. Thus it appears that quarreling about some point connected with building the house of God is no *new fashion* of our time. It came down to us from the fathers; and I am not aware that we ever had any great trouble in *conforming* to the fashion on either side of the Myanos. The church was finally built upon a small rise of ground northwest of the ancient burying-ground in old Greenwich.

In 1694, while this controversy was still in progress, Mr. Pearson, one of the ablest and most devoted ministers the town ever had, became disheartened, and accepted a call to settle in Killingworth. Subsequently, he was one of the principal founders of Yale College, in its original location at Saybrook,

and became its first rector or president.\* Trumbull says the death of President Pearson was a great loss to the college. Had the people here been united and in earnest he might have lived and died among them, and his protracted and able ministry, like that of the elder Isaac Lewis, would doubtless have been felt for good to this day.

The successor of Mr. Pearson was the Rev. Salmon Treat. He came here in 1695, but declined settling, on account of the controversy to which I have just referred. In 1696, this part of the town had so increased in population, that Mr. Treat divided his time between the two settlements. Where the meetings were held, or in what sort of a structure on this side, I have not been able to ascertain. But such is the geographical position of this parish, and such the arrangement of its roads, that the place of public worship could never have been far removed from our present site. In 1697, Mr. Treat received a call to settle in Preston, New London County. He accepted it and removed there, after a ministry here of about two years. The condition of ministers in those early days was sufficiently trying when the people were united. When they were divided, every prospect of usefulness was blighted. From the early records of coming and going, I judge the circumstances were such here, that devoted ministers thought Greenwich a better place to emigrate *from* than to emigrate *to*. We hope that those days are now gone by. I know nothing of Mr. Treat's character except what is implied in the significant fact, that the town, after a trial of his gifts, did, by a harmonious vote, twice *press his stay* permanently as their minister.

In the same year that Mr. Treat left, 1697, the town, through their committee, gave an invitation to *Joseph Morgan* to become their minister. He accepted it, and began his labors in the latter part of the same year. His residence was east of the Myanos, but he divided his labors, as Mr. Treat had done, between the two settlements. There soon arose disputes as to the amount of pastoral labor which each should claim, and as

\* It may be thought by some matter of just pride to Greenwich, that one of its early ministers became the first President of Yale College, and that at the time of the election of Timothy Dwight to that office, another of its ministers, Isaac Lewis, was spoken of, as not among the least prominent candidates for that high trust.

Mr. Morgan favored the claims of the west congregation, his popularity with the other rapidly waned. This led, in 1700, to his removal to this part of the town. On this occasion he gave his reasons for the step in writing. The letter bears date May 9, 1700, and is transcribed at length in Major Mead's history. Mr. Morgan gives three reasons for deserting the town, that is, Old Greenwich. "1st. Because there is not *unity* in the place, viz., Greenwich and Horseneck, for the public worship of God. 2d. Because I do not see a probability of *there* coming in gospel order.\* 3d. Because masters of families do not lay restraint on *there* families on the Sabbath night; and I think it most for the town's advantage that I desert the town." This is the substance of the letter. Taking it as a whole, the orthography and the wording, even judged by the rules of the day, it does not make the most favorable impression; though, as he was a graduate of Yale College, it will not do, I suppose, to criticise too closely. Liberally educated men often seem to feel that it is rather beneath them to mind such small matters as correct writing and spelling. Soon after this, Mr. Morgan removed west of the Myanos, and gave his time exclusively to this side. This, of course, widened the breach already existing between the two settlements, and soon originated measures for a division into two religious societies. These were consummated in 1704, or early in 1705. This voluntary division is recognized in the articles of agreement for the division of the ecclesiastical property of the town, which, in 1705, were ordered to be entered on the town records. I quote the first part:—

"ARR. 1. That from the date of these [presents] there be a liberty of calling, encouraging, and settling the ministry, according to the way of this colony, in two societies, one on the west as well as the east side of Myanos River."

This article sanctions the division, so far as the parties are concerned; and the other articles make a division of the property. The line of division between the parishes was to run from a point on the Sound, north and parallel to the east line of the town, so as to intersect the point where the Brothers Brooks meet, and on, to the north line of the town.† This

\* This is understood to mean a *church state*, no church having been organized.

† This point we understand to be near Mr. Theodore Mead's sawmill.

division was sanctioned in January, 1713, by the General Court, on report of their committee. The committee, however, while they report in favor of the division, express a doubt whether the congregations are strong enough to support two ministers. This division, though made amicably at the time, was soon found inconvenient, as the population of the town gradually moved westward. Many families on the west side of the Myanos were included in the east parish who were far from that center, but comparatively near to this. This evil became so great, that it was at length made a subject of complaint to the General Court. Indeed, the attempt to establish lines between parishes, as practiced in those days, was fruitful only of trouble. In these latter times, we have found out a "more excellent way," and that is, to leave the people to worship wherever convenience, or inclination, or even a *perverse will*, may lead them. That the population was, about this time, setting strongly westward, appears from the fact that in 1703 it was ordered, for the first time, that town meetings should be held alternately on either side of the river.

We must now return to Mr. Morgan, for we left him still the minister of this congregation. He may have been a man of fair natural gifts, and of orthodox views, but there are indications that he was not greatly given to study. At least, he was not so wrapped up in his books that the Indians, if any still lingered about these parts, were in danger of describing him as they did Davenport at Quinipiac (New Haven), as the "big study man." It seems that in 1705, to encourage and sustain Mr. Morgan, the right had been granted to him to build a mill at the mouth of Coscob River, now known as Davis's Mill. He built the mill, and went to live near it, that he might manage it in person, and see that his *people's grists* were *well ground*. The congregation, after a while, thought his zeal in this matter was rather greater than they had bargained for, especially as his position down at the mill made him inaccessible to the people, and rendered his visits among them angel-like, "few and far between." Finding remonstrance, however, vain, they first referred the case to the neighboring ministers, to say what should be done. This showed forbearance on their part. Meanwhile the good brother, as he had to take his salary,

according to the custom of those early times, in grain, and a short allowance at that, thought it wise to stick to his mill. Whereupon the *Horseneck* people, never wanting in spirit when spirit was called for, grew impatient. They sent their committee, Ebenezer Mead, Joshua Knapp, and Caleb Knapp, chief men among them, to press the question to an immediate decision, whether Mr. Morgan would quit personally tending his mill (adding this, perhaps, to all their other objections, that a white dress was not in character for a Congregational minister), and attend to the parish. If he would not, they were to strike off his official head at a blow, and provide a successor. Now the inventions of our day are wonderful, especially in the line of sharp-cutting machines, mowers, reapers, et cetera; but our congregations, I will venture to say, have invented no instrument for disposing of refractory ministers that can go ahead of this ecclesiastical guillotine of 1708. Matters were now brought at once to an issue. Mr. Morgan decided to abide by his mill, and the committee decided to consider the pulpit vacant and provide a successor.\*

In the old society, the ministry of the Rev. Nathaniel Bowers began soon after Mr. Morgan left them, and ended there nearly at the same time as Mr. Morgan's here, extending from 1700 to 1708, or possibly to 1710, when he made his last record on the books of the church.† Soon after his withdrawal, the Rev. John Jones preached for a short season; but we have no evidence that either congregation had any permanent supply for several years. A ministry divided, as it had been here, between the pulpit and a purely secular calling, for eight or ten years, would not be likely to strengthen the things that were already weak and ready to die.

In 1712, this society sent up their petition to the General Assembly in regard to the division line between the two socie-

\* Up to this time, all votes for the call or dismissal of ministers were by the *town*, either directly or through a special committee appointed for that end. Later, votes for this particular purpose, it is believed, were not given by the town, but by each society for itself.

† It is a singular fact, disclosed in the manuscript records of towns and religious societies in the State Library at Hartford, that Old Greenwich, so late as 1707, petitioned the General Assembly at Hartford for "leave to be embodied in State ecclesiastical, with consent of neighboring churches; a necessary preparation," they say, "as we conceive, for the settlement of Nathaniel Bowers." We are ready to ask, whether it is possible that, at the end of sixty-seven years from the settlement of the town, no church is formed. It would seem so.



ties, and enforced it by a statement of the distribution of families relative to the two centers; showing the hardship of its operation. Under the circumstances, neither congregation felt itself able to support a minister. The next year, 1713, we find the town debating the question of a central house of worship, apparently designed for the whole population. With such a view, they decide that the best place to build was at a point between the residences now occupied by Samuel A. Close and Cephas Palmer. This would be, as you perceive, near the geographical center of the town.\* But this plan was abandoned.

The following year, 1714, Old Greenwich complains to the General Assembly "that they are supporting Mr. Jones as their minister, Horseneck having none; and as they have consented to have preaching midway between the two societies," they ask that "the west society be required to contribute to the support of the preaching, according to law and equity." The next year, 1715, we find another petition from Old Greenwich, of the same purport, for redress of grievances, and a very plain-spoken document it is, setting forth that a dividing line between the two societies had been settled, and they say:—

"We have gone on, and by God's blessing obtained Richard Sackett to be our minister, to our great content in a general way. Nevertheless, several persons in this society, animated by some at Horseneck, do *drag back*, and by several of their mismanagements have greatly discouraged the minister and the work of the ministry, so that the town is likely to be wholly destitute. As to the division line of which they complain, we conceive they are in no ways damnified by it, they being destitute of a minister, and, so far as we perceive, remain contented. Wherefore we pray your Honors, that they be ordered to pay their part."

I do not find that the General Assembly granted the order here so urgently pleaded for. As I have said, the congregations were both really weak, but we cannot avoid the impression that they were greater on petitions for help than on putting their shoulders to the wheel. This, however, may be a false infer-

\* In my historical sketch of 1858, I mistook this action for a vote to build a house for this Society.

ence.\* Before my attention was called to this action of the old society, I had supposed that Mr. Sackett began his ministry here, but it now appears that, as in the case of Mr. Morgan, so Mr. Sackett preached east of the Myanos mainly, for some time. His stated ministry in this parish has been supposed to have commenced in 1717. From a petition, however, to the General Assembly from the inhabitants west of the Myanos, bearing date May, 1716, it would appear that Mr. Sackett had either begun to supply exclusively on this side, or had engaged to do so. This petition refers again to the old division line between the two congregations, and the hardship of its operation, and adds, that such favorable action had been taken on a petition for a separate organization the year before, that they "had been encouraged to go forward and secure the services of Mr. Sackett," and they now repeat their request, that, with a view to his support, they be permitted to organize themselves into a distinct society, with the Myanos River, and not the Brothers Brook, for their eastern boundary. On this renewed petition, it appears that, at the same session, May, 1716, the General Assembly took the action already referred to. I quote the resolution as passed:—

"*Resolved*, That the inhabitants of Horseneck, on the west side of the River Myanos, shall be a distinct society, till this Court shall order otherwise, for the encouragement of the minister now among them."

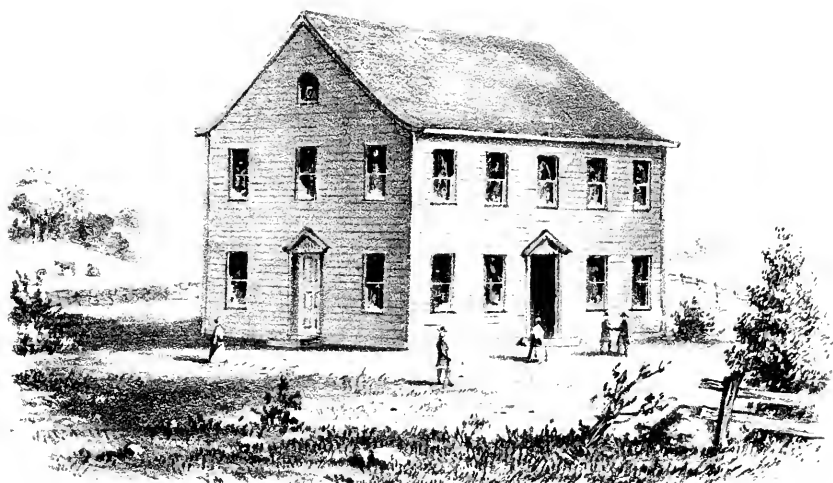
This act organized the Society; but a separate act was passed at the next session, in October, with reference to the organizing of the church. Not claiming the right to do this by their own action, they pass what we may call an *enabling act*, in these words:—

"Liberty is by this Assembly granted to the inhabitants of Greenwich, on the west side of the Myanos River, to embody themselves into church estate, with the approbation of neighbor churches."

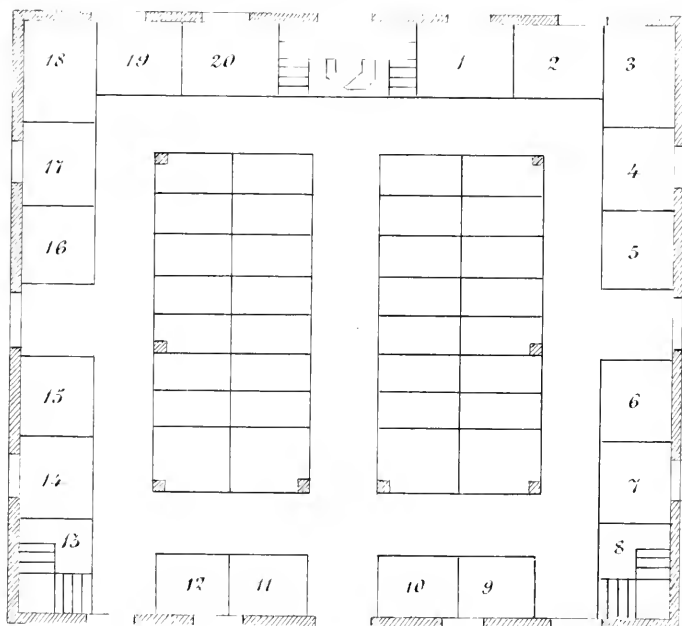
I here repeat the remark already made, that the circum-

\* Mr. William A. Howe furnishes the following facts: In 1715, there were seventy-seven families within the present town limits. There were fifty-one families east of the Brothers Brook line, and twenty-six in Horseneck. Of the fifty-one families in the east parish, twenty-eight were west of the Mianus River, and fifteen of these were in North street, Clapboard Ridge, and Stanwich.





*Lith of Gales & Silver 81, Nassau Street, New York*



stances under which these resolves were passed warrant the inference that they were promptly acted upon, and that the Consociation of Fairfield West, formed 1709, seven years earlier, was called together as a council to organize this church. The enabling act having been passed October, 1716, we date the organization of the church in November following. I regret that it should have taken so much time to reach the actual establishment of the church, but it was unavoidable, as truly so as it was for the sacred historian to narrate the perils of the sea and the wilderness through which Israel passed, even until they reached the land of promise, before he described their state after they had gone over Jordan and become settled in the land.

The records of this ecclesiastical society, recently found, extend from May 12, 1720, to March 2, 1784, more than sixty years, bringing down a narrative of the main points to the settlement of Isaac Lewis, Sen. It is a valuable document, and throws light on important portions of our history.\* One of the first votes recorded, December, 1720, constitutes Joshua Reynolds and Daniel Smith a committee to call all former collectors, since Mr. Sackett's settlement, to account, with power to prosecute for neglect or refusal. In these days of tenderness in dealing with official neglect, this would be regarded as bold and stringent action. But it was doubtless demanded, for in the reference to Mr. Sackett's settlement, some four years earlier, there is an intimation that, through the remissness of the *collectors* or the *people*, or *both*, his salary had fallen into embarrassing arrears.

Four years later, December, 1724, we find the following action :

"Voted to build a new meeting-house, fifty by thirty-five feet."

And at an adjourned meeting, a month later :

"Voted, that the new meeting-house be located between the present one and Angell Husted's new dwelling-house."†

\* I am indebted for a copy of the records to Mr. William A. Howe, to whose careful study and accurate knowledge of the early history of the town and its ecclesiastical records I am under obligation for many valuable facts and suggestions. Had I possessed the Society's records alluded to when I drew up the historical sketch of 1858, it would have saved me from several serious errors.

† Mr. Howe has collected, from tradition and ancient records, sufficient information to lead to the belief that the engraving on the opposite page cannot be far from an accurate representation of the second building erected by the Society. [For description, see Appendix.]

It does not appear, however, that the new house was to go up by any very rapid process, since, at the same meeting, they voted to repair the old house and to build galleries. When or precisely where this old house was built, as we have already seen, does not appear. Its style of architecture or its finish no man knoweth; but we may safely assume that it partook more of the Doric than the Corinthian order; that it lacked some of the "modern improvements," especially the pulpit improvements, and that no Eidlitz was needed to draw the plan. The vote to build galleries in the old house, standing alongside the vote to build a new one, seems rather odd, but it indicates a growing attendance on the means of grace, and a pressing call for more seats.

Let us now recur to Mr. Sackett's ministry. It has been heretofore supposed to begin at this point, 1717; but, according to the petition already quoted, he began to preach to this congregation the year before, and his ministry continued to his death, in 1727, eleven years. Mr. Sackett was a graduate of Yale College, of the class of 1709. He is reported to have been of a mild temper and pleasing manners, and to have been much beloved by his people. His family remained here after his decease; and there are numbers here and elsewhere to bear up his name.

On the death of Mr. Sackett, the church and society extended a call to Stephen Monson, which was accepted, and he was installed May 29, 1728. He was a young man, younger, it is believed, than any of his predecessors in either congregation, having but just finished his theological studies. He was a graduate of Yale College, of the class of 1725. His pastorate continued but two years, when he was removed by death. The loss of two pastors, so near each other, together with the sums settled upon each, according to the custom of those days, was a serious discouragement to this then young and feeble church. It calls forth an appeal for aid to the only home missionary society which feeble churches had then to look to—the General Assembly of the colony—and it seems that the appeal was not made in vain. As we want something to relieve the sobriety and perhaps the tediousness of our narrative, I do not think I can do better than introduce this petition.

Its rhetoric is quite moving, and the Society was fortunate in having a genius able to produce it. It bears date October, 1730. After referring to the death of their pastor, Mr. Monson, so soon after his settlement, and so near the death of Mr. Sackett, and the expenses necessarily incurred, they speak of the burdens thrown upon them by their new house of worship, and add, "that though but a small community, we do not seem to be all the children of one father; for some have enlisted under the banner prelati- cal, and some under the banner yea and nay" (which, being interpreted, we presume means the Quaker banner), "and how far the heaven may spread, we fear more than we are sure of; wherefore, we entreat your tender concern for our Society, and pray that the country or colony rate of Greenwich for the year past may be paid to our Society." The request, as I have said, was granted.

But, notwithstanding the Society was poor, their burdens heavy, and money hard to be got, they seemed determined not to be deprived of the ordinances of the Gospel. In the same month in which the petition was offered, October, 1730, they called Rev. Samuel Sherman. He declined the call, and in January, 1731, a call is extended to Ebenezer Silliman. This also was declined. In December following we find a vote which seems to imply that they had called Mr. Daniel Granger, and that the call had been accepted. The vote for his salary, as marking the times, is worthy of preservation. They offer him £50 for three years, in silver money, at eight shillings per ounce, or wheat at four shillings per bushel, or Indian corn at two shillings per bushel, with firewood and the use of the parsonage land; and after three years, £70, with the same privileges; also as settlement, £200 current money of the Colony of Connecticut, to be paid in six years.\* If Mr. Granger was actually settled as pastor, his ministry must have been very brief. Officially, we may say, he died suddenly, and "made no sign." Tradition says that some difficulty occurred soon after his settlement, which led to his dismission. July 12, 1732, a call was given to Abraham Todd,

\* There is a mystery in regard to Mr. Granger, as there is nothing further concerning him, except two votes; one, Dec. 1733, that the Society's committee make up accounts with the collectors of Mr. Granger's rate, implying that he had received a regular salary, and that at his leaving his position, arrears were due him; the other vote, a year later, appointing a committee "to go to Mr. Granger, and do the best they can for the Society, in their present difficulties!"

which he accepted. He was to receive as a salary £100 per year, in "bills of credit of the Colony of Connecticut," or in grain at current prices; after three years, £30 to be added yearly. He was also to be furnished with fuel, and to have the use of the parsonage lands. To all this was to be added a settlement of £200. This, for a Society still comparatively weak, both in numbers and in resources, was a liberal salary. It has even occurred to me, whether, considering the value of money, compared with the articles of living *then* and in later times, it was not quite as liberal as any the Society has ever voted since. Of this I am certain. I am acquainted with one of Mr. Todd's successors, who on coming among you would have found it quite convenient to receive, over and above his salary, £200 settlement. The vote of the Society to concur with the Church in relation to the ordination of Mr. Todd, and to call a meeting of the Consociation for that purpose, bears date October 6, 1732. At the same meeting, they appointed Capt. James Reynolds their attorney to oppose the prayer offered to the Honorable Assembly by part of said Society, and part of the inhabitants of Stamford, "that they may withdraw from our said West Society of Greenwich." This is understood to have been a petition for the purpose of forming a new Society at Stanwich. Such a movement is rarely made without encountering opposition. It is believed, however, that the prayer of the petitioners was granted, and the First Congregational Society of Stanwich was incorporated.

Mr. Todd's pastorate of forty years was the longest this church has ever enjoyed, ending only with his death, in 1773.\* The records of the Society already referred to, show that in May, 1772, Mr. Todd was unable to preach, and the Society's committee are authorized to procure a supply for three months. In November following, they ask the advice of the Association in relation to a candidate to preach on probation.

It was the custom of the Churches in Mr. Todd's day, to keep very scanty records. It would seem either that paper and ink were very scarce, or writing a greater drudgery than it now is.

\* I will here state what seems to be a fact, without attempting to assign the cause, and that is, that the average length of the pastorates in this Congregation, during the largest part of its history, has been less than in most others of equal strength.



All the recorded transactions of Mr. Todd's extended ministry could be copied out on much less than a sheet of foolscap. There is no record of admissions to the Church, and but a single case of baptism, although it is certain that there were numerous instances of both.\* Hence the difficulty of giving any account of Mr. Todd's ministry. He graduated at Yale College, in the class of 1727. His settlement in this parish was five years later. He came here, therefore, a young man; and it is no small praise, in times of poverty and general depression, and in a congregation in which changes had been frequent, that he maintained his position with credit to himself and general acceptance for a lifetime. I believe he is the only pastor of this Church whose ashes are garnered in either of our public burying-grounds; and, considering the length and usefulness of his ministry, I submit whether it is altogether creditable to the congregation, that, to this hour, no suitable monument marks his resting-place. I might now dismiss the subject of these remarks and hasten forward with my narrative; but under Mr. Todd's ministry, and only eight years after it began, there arose the most remarkable religious movement that marks that century, if not any century of New England's annals. I refer to the "Great Awakening" of 1740. If I had a record of all the occurrences which took place here in connection with this memorable epoch, and time permitted, I should detain you much longer than I now propose to do. There is a tradition, how reliable I know not, that Mr. Todd referred his own conversion to that season of marvelous revival. We know that some of the pastors of the Churches of that day did so, but that Mr. Todd was among them, I would not assert. I am, however, satisfied, contrary to my former impressions, that he was deeply interested in the work.

It should be understood that preceding the period referred to, the Churches generally had sunk into a very low state. Formalism had supplanted spirituality. There had been no special, certainly no general, religious revival for a long period; indeed, we may say none from the first settlement of the colony that had produced a deep and general impression. As, in a portion of the early settlements, none were allowed to vote who

\* There is a record of the renunciation of Judaism, by Abm. Hays (changed by the printer to *Eoyt*, in my Discourse of 1858), and of two votes of the church.

were not professors of religion, there was, of course, a pressure of worldly men upon the doors of the Church. This was one source of corruption. Admission on the plan of the "half-way covenant," already referred to, was another. The early Indian wars, the inadequacy of the means of grace, and the peculiar temptations of pioneer life, all combined to depress the moral and religious interests of the country. Add to all these the fact, that the pulpit had become lax in doctrine and greatly deficient in earnestness. This was, in brief, the state of things in New England, when the revival commenced. It spread rapidly. In many townships the excitement was intense, and pervaded nearly all classes. It was a matter of course, that in communities not thoroughly instructed in the doctrines of religion, nor favored with discriminating preaching, and in which revivals were a new and strange thing, there should be more or less wildness and disorder. Many could make no distinction between these and the work itself; whereas that work, especially in its earlier stages, had all the credentials of a true work of God; while the irregularities which it carried along with it were the offspring of inexperienced and fallible men. The irregularities led to divisions, both among ministers and their people. Out of these sprang up a new sect or party, known as *Separates*. In many cases, meeting with opposition, they drew off from the old established Churches, and worshiped apart in private houses, or such public structures as they could command.\*

Tradition informs us, for church records are silent, that this religious interest prevailed here, and was not wanting in the peculiar characteristics I have indicated. There are persons still living among us, who knew some of the eye-witnesses of those scenes, and others who were more or less under their influence. They report that many of the meetings were exceedingly noisy. Some of the preachers, and especially the exhorters, encouraged the most boisterous demonstrations. They strove to add to the excitement and the outward expressions of it by raising their voices to the highest key, and by indulging in violent agitations of the body. It was to be expected that such a course would lead, as it did, to prostrations, swoons, and trances.

\* It will be seen that so far as Mr. Todd was concerned, my statement in 1858 was erroneous. Mr. Todd's sympathy with the movement probably prevented any separation in this church.

Through the kindness of Deacon Jonas Mead, I have been furnished with a brief, but very interesting paper in regard to things of this sort which transpired in this religious society. I have time only for a single extract.

“The Great Awakening of 1740, and the years immediately following, deeply affected this Church and community. The first converts were generally sound, steadfast, and consistent; but those who came forward during the later stages of the work, were subject to high excitements and great excesses, professing to hear voices, have visions and trances. In these trances they would lie, apparently insensible, for hours together, and when revived, would say that they had been to heaven, and seen the Book of Life, and whose names were in it. Many would crowd around to learn whether *their* names were there. Numbers professed great skill in deciding who were truly converted. They were also forward in prayer and exhortation, and in relating their religious experience.”

Notwithstanding these disorders, it cannot be denied that some of the best and ablest ministers in New England were engaged in promoting this work, and endeavoring to hold up the truth, and prevent or correct whatever was wild or fanatical. Among these was Mr., afterward better known as Dr., Bellamy. My informant proceeds:—

“I have heard Dea. Silas Mead say, that he was once at Mr. Todd’s house, when several persons were relating their remarkable experiences. Mr. Bellamy was walking the room and listening; when, evidently not favorably impressed with the matter or manner of the narrators, he suddenly turned and exclaimed, ‘Away with all your experiences! A hypocrite can tell as good an experience as the best of you, and be a hypocrite still. Let me see a holy life.’ Dea. Silas Mead was himself one of the first subjects of the work, and died at the advanced age of ninety-six. He, however, retained to the last, as did many others, his fear of *night meetings*, erroneously attributing the disorders which crept into such meetings to the darkness of the *sky* rather than of the *mind*. It is remarked of those who were carried away with high excitement, that they did not generally hold out well, and some such fell into great and scandalous sins. An individual of a different character, who, though shar-

ing in the excitement, seemed to have been truly converted, on being asked afterward, what, on a sober review, she thought of these things, replied, 'I do not know what to think; but one thing I know, I did not feign it.'

The effects of these extravagances were long continued, and are doubtless felt even to this day. They led the fathers to check all zeal and activity in young converts, as indicating false conversion. A worthy member of this church, now deceased, gave as a reason why he could never pray in public, that all attempts in that direction were discouraged in the early part of his Christian life by the older members of the Church; they telling him that it did not promise well for the young converts to put themselves forward. The prejudice against "night meetings," as they were called, was well-nigh invincible. More than half a century after the period to which I have been referring, and even down to the opening of the present century, the older ministers and members of the churches were dead against all meetings after nightfall, regarding them as the sure precursors of disorder. The first attempt to hold such meetings, when the state of feeling loudly called for them, was attended with "fear and trembling." I am informed that the first effort to hold any meetings on week-days, aside from the preparatory lecture, was as late as 1807; and it resulted in a monthly meeting in the afternoon, conducted wholly by the minister and the deacons. I have only to add, that, while the deep sleep of the Church was thoroughly broken up by this religious movement, and numbers of the pastors and members of the churches received a lasting impulse in the right direction, it cannot be doubted that the disorders and excesses which sprung from it produced a deplorable reaction, that was felt for many years. In our day the philosophy of revivals is better understood. The fruits are seen to be good, and, when the work is guided by wisdom, *only* good.

For about one hundred years after the settlement of Greenwich there was no regular preaching except by Congregational ministers. Occasional services were held by Episcopal clergymen as early as 1740. In 1747 Dr. Dibble, an Episcopal missionary, divided his time equally between Stamford and Greenwich. Through his efforts the first Episcopal church was built,

in 1749, near the brow of Putnam's Hill. Of the dimensions of the building or the number of worshipers I am not informed; but presume that, like most country congregations, during those times of trial, it had to struggle with many discouragements. Its second house of worship was, as we all know, but recently removed to give place to the present more permanent and tasteful structure, and the Society, under its rector, the Rev. Benjamin M. Yarrington, has become strong and flourishing.

We now resume our narrative of the affairs of this Church after the death of Abm. Todd. I have already spoken of the application of the Church to the Association of Fairfield West for advice—a very safe custom of the olden time. By approval of that body, December, 1772, Amos Butler was employed until May. Afterwards a vote of November, 1773, implies that the Rev. Jonathan Murdock had been supplying, doubtless as a candidate for settlement. February, 1774, he received a call, which he accepted. The Society vote, as his salary, £100 lawful money, and £200 settlement. The parsonage lands are reserved to the Society, and the usual grant of fuel is, for the first time, omitted.\* For some cause there is delay in the arrangements for Mr. Murdock's settlement, and that event is given as occurring October 20, 1774. This, it will be recollected, was the year preceding the opening of the Revolutionary War. Major Mead shows clearly in his history, that this people, as a body, were, during that long struggle, highly patriotic. Men and women nobly bore their part in all the sacrifices required to bring it to a successful issue. I should be glad to enter into some detail on this subject, but time will not permit: I must refer you to the history itself. Greenwich was for a long time, while the British held New York, border-land between the two contending parties; and was the plundering ground of the unprincipled of both. The waves of destruction swept to and fro. Fire, and sword, and thieving left to the inhabitants almost nothing but the naked earth.† The poverty which ensued appears from the fact, that, in 1781, Mr. Murdock released the Society from their obligation to pay his salary,

\* Another vote concerns the customary day of fasting and prayer preceding the installation.

† At the close of the war, the town made earnest application to the Legislature for some compensation for their losses, but without any favorable result.

and ceased preaching.\* In 1784, the Society united with the Church in requesting his dismission. Partly perhaps to secure arrearages of salary, he declined uniting in this request. The Church called a meeting of the Consociation, and presented a long list of charges against the pastor, some of which, as is common in such cases, appear very frivolous. But two of them, if proved, must be considered substantial. One is, that Mr. Murdock was not faithful in applying the truth to the consciences of his hearers, so that he would hardly disturb an infidel; and the other, that he was not loyal to the Colonial Government; but that, in 1779, he carried a flag to the foe, made submission to him, and encouraged trade with him. Consociation was called, June 17, 1784, to consider these charges, and Mr. Murdock was heard in defense, but no issue was reached. The body adjourned to March 2d, 1785. The record of this second meeting I have not been able to obtain; but, as it is understood that Mr. Murdock was regularly dismissed, under a compromise of the matters in dispute, it is fair to presume that a judgment of guilty was not pronounced. This is confirmed by the tradition, said to be well founded, that he was again settled over a Church in some part of the State.

We have no important results of Mr. Murdock's history recorded. Undoubtedly, the hindrances to success were at that time very great, and there may have been something in the charge that his preaching was not the most thorough. He was a graduate of Yale College, of the class of 1766. On his retirement, the Rev. Mr. Austen supplied the pulpit for several months.

The Rev. Isaac Lewis, Sen., succeeded Mr. Murdock. He preached as a supply three months, when a call was given him to become pastor of the Church. The call was accepted, and he was installed on the 18th of October, 1786. He was then just forty years old. In 1792, Yale College conferred on him the degree of D. D. He was also, for several years, a trustee of that institution. His pastorate of thirty-two years was longer by many years than any you have ever enjoyed, save that of Mr. Todd; and considering the depressed condition in which, on

\* July, 1785, Consociation make their first record of Greenwich, 1st. This occurs in reference to the employment of Robert Morris.

his settlement, he found all the interests of this community, both moral and material, none have surpassed it in usefulness. I quote here from a sketch of Dr. Lewis, in "Sprague's Annals of the American Pulpit," prepared in part by Dr. Hewitt:—

"When he took charge of the Church in Greenwich, he found it in a divided and broken condition. It consisted of forty-seven members. The place was suffering, both in property and morals, from the disastrous effects of the Revolutionary War. He contributed largely to the support of his family by opening a school in his own house, which he continued for several years. Under his earnest and effective ministry, the place gradually rose from its depression, religion revived, the Church was strengthened, and the whole state of things took on a new and more encouraging aspect. Near the close of Dr. Lewis's ministry, in 1817, a precious revival was enjoyed, which added materially to the membership of the church."

By the testimony of all, Dr. Lewis was a great and good man—wise in counsel, and faithful in labors. There are some present to day who remember him when in his full strength. In person he was tall, and of commanding presence and voice. He was a good scholar, and a forcible preacher. His sermons were for the most part written out, and so far committed to memory, that, ordinarily, he made but little use of his notes, though he was careful to carry them with him.\* When he did use them, he was closely confined to them. In his delivery he was highly animated, especially in the concluding part of his discourse. In 1818, Dr. Lewis voluntarily resigned his office, in the seventy-third year of his age. In reply to the remonstrances of his friends against this step, as premature, he is reported to have said, "Now I know that I am an old man, and ought to retire; but if I go on a few years longer, I may perhaps first doubt, and then deny it." He died August 27, 1840, at the advanced age of ninety-four—died in the peace of God, and in the blessed hope of that Gospel which he had so long preached to others. His funeral sermon was preached by Rev. Noah Coe, then pastor of the Church, from 1 Cor. iii. 11—"For other foundation can no man lay than that is laid, which is Jesus Christ"—the

\* It is somewhat curious to observe the differences in the impressions of different persons among his surviving hearers in regard to the use he made of notes.

very text of Whitefield's sermon, delivered in Yale College chapel, three-quarters of a century before, which was the means of awakening young Lewis's mind to the great subject of his salvation.\*

Dr. Lewis's successor in the pastorate was his son, Isaac Lewis, Jr. He was installed on the same day that his father was dismissed, December 1, 1818. Under his ministry, in 1823, there occurred one of the most powerful revivals with which the Church has ever been favored. It added largely to its numbers and strength. It was under his ministry, in 1827, that this church dismissed seventeen of its members to organize the church in North Greenwich. It was a timely and important movement, as that Church, though never large, because not the center of a large population, has to this hour maintained a vigorous life, and done its full share for the advancement of the religious interests of the community. Mr. Lewis's dismissal occurred April, 1828. He afterwards acted as pastor of the Congregational Church in Bristol, Rhode Island. To the close of life he supplied vacant pulpits with acceptance, and was always held in high esteem by his brethren. He graduated at Yale College, in the class of 1794; in 1814 received the degree of D. D. from Delaware College. He died in the city of New York, September 23, 1854, at the age of eighty-two, and the closing scenes of his life were every way worthy of a Christian and a minister of Christ.

\* Dr. Lewis was not a poet, and did not claim to be one. The audience were therefore taken by surprise when the delivery of this discourse was here suspended, that the choir might sing the following stanzas, taken from a hymn written by him in some leisure moment, and found among his papers:—

Awake, my soul! arise and sing  
The glories of our heavenly King;  
His love transcends the highest praise  
That heart can feel or voice can raise.

In God Most High, what love was found;  
Love without measure, without bound;  
His great Eternal Son He gave,  
The guilty heirs of hell to save.

Now, mercy's kind, endearing voice  
Presents free pardon to our choice:  
Now all who bow to sovereign grace,  
In Christ shall find a welcome place.



On the retirement of Isaac Lewis, Jr. from the pastorate, the Rev. Rufus Saxton, then preaching as an Evangelist, supplied the pulpit for several months. He is spoken of as having been an eminently godly man, and a discriminating and able preacher. Early in the spring of 1828, there began a special religious attention in the Academy, then in charge of the Rev. Mason Grosvenor, who from the first took a deep interest in the spiritual welfare of his scholars. The work became general in May, and, through the labors of Mr. Saxton, was soon extended throughout the congregation. It continued through the summer. Meetings were characterized by a full attendance and deep seriousness through the busiest months of the season; and while worldly men predicted disaster and short crops, it was remarked that the business of this farming community went on prosperously, and without let or loss through the entire summer. From this the people learned two important lessons—one was, that zeal and fidelity in the great concerns of the soul do not interfere with success in secular affairs; the other was, that the pressure of worldly business can never be honestly pleaded as a reason why God's work should not be carried forward, and souls converted to Christ, thus demonstrating the great practical truth, that Christians ought always to be active and prayerful, "always abounding in the work of the Lord, in the confidence that their labor shall not be in vain in the Lord."

About one hundred souls were reckoned as the fruits of this work of grace, and some seventy were united to the Church, making up nearly threefold for the dismissals to form the North Greenwich Church.

The next pastor was the Rev. Joel Mann. He was installed September 1, 1830. He was abundant in labors, and had a very prosperous ministry. There was almost a continual revival, and large accessions were made to the Church. Mr. Mann was dismissed at his own request, August 23, 1836. I feel bound to add, that no pastor which this Church has ever had has reason to look back upon the work which, under God, he accomplished, with more satisfaction than Joel Mann. There are many who welcome him here to-day with unalloyed pleasure, and rejoice that they have the opportunity of showing him that they esteem him very highly in love for his work's sake.

We wish a pleasant evening to his life under the shade of the noble elms of the *Elm City*, and only regret that, in deciding on his home, he did not choose to breathe the purer air that sweeps over the hills of our beloved Greenwich.\*

Mr. Mann's successor was the Rev. Noah Coe. After preaching several months as stated supply, he was installed as pastor May 23, 1837, and continued as such until May 20, 1845. Mr. Coe's labors, previous to his settlement, were blessed to the healing of serious divisions which existed at the time, and his ministry, as a whole, though not greatly extended, was a successful one, adding about two hundred to the Church. Of these accessions, the largest was the fruit of the revival of 1839—perhaps the most extensive which the Church ever enjoyed.† It added about ninety to the membership of the Church. Mr. Coe left the Church considerably larger in numbers and stronger in resources than he found it.

On Mr. Coe's retirement, the pulpit was supplied for more than a year by Rev. Frederick G., now Dr. Clark, of the 23d Street Presbyterian Church, New York. This congregation have been thought rather remarkable for their partiality for gray hairs in the pulpit.‡ They went very wide of this, however, when they engaged the services of Mr. Clark, then just out of his theological studies. Doubtless they acted on the principle that all general rules have their exceptions. The result seems to have justified their discrimination. Mr. Clark was not only abundant in labors, but his labors were attended with marked success. In the brief period in which he preached as a supply, about thirty persons professed conversion and were added to the Church. After Mr. Clark's term of service had expired, the pulpit was supplied for more than a year by Rev. Ebenezer Mead and Rev. George Bushnell.

The ministry of the speaker began here December 8, 1847. He withdrew from the active duties of the pastorate in 1863,

\* We must take this occasion to say, that our town is well known as having the most elevated position, and commanding the finest views, whether of land or water, of any place on the coast between New York and Boston.

† In this revival, and in several later ones, the Church enjoyed the abundant and effective labors of the Rev. E. D. Kinney, of Darien, so honored of God at such seasons.

‡ They, at least, have not been open to the sharp rebuke of Prof. Shepherd in his able paper, read before the late National Congregational Council, at Boston, that "the churches now not only wanted 'milk for babes,' but also desired babes to dispense the milk." The Pastors of this church, for more than eighty years, have none of them been under forty when settled.

at the age of seventy-three, for which he had the example of the elder Dr. Lewis. But in one respect his example was not followed. I did not ask for, nor did the people, so far as I am aware, desire, the dissolution of the pastoral relation; and the bond remains still unbroken. Dr. Lewis, contrary to the wishes of his people, insisted on a different course, but there is reason to think that afterwards he regretted that he had done so. I see no reason to detain you with further details, either with regard to the results of my ministry, or of events within the knowledge of all. It is a source of satisfaction to me to know that neither under my own ministry, nor that of my young brother, who has now for nearly two years supplied your pulpit, has the Church lost ground. I hope we can go further, and say that there has been a gradual advance in strength during the entire period of now nearly twenty years, and that, remaining united,—“striving together for the faith of the Gospel,”—your prospects for the future were never more fair.\*

I deem it proper, before I conclude these remarks, to allude briefly to one or two topics so connected with the subject and the occasion that their omission would hardly be pardonable. I will first notice the fact, that as Major Mead demonstrates the loyalty, public spirit, and devoted patriotism of the people of Greenwich, nearly a century ago, in the great struggle for achieving our independence, so I feel it my duty to bear testimony to the same spirit in the shorter, but not less momentous conflict for preserving what they won. I would not sadden the occasion by calling to mind the sacrifices, not of property only, but of *life*, which this community laid on the altar of their country; but I wish to say, that in this matter the record of this Church and congregation, and, I may add, of the other churches in the town, is one of which we have no reason to be ashamed. We sent forth, to strengthen the hands of the Government and save the nation, our proportion of good and true men. I am not aware that any of them “turned back in the day of battle,” or brought a stain upon themselves or their

\* My ministry here, including several months of pulpit supply after my active pastorate had closed, extended over nearly seventeen years. During that period the Church was favored with four seasons of special religious interest, in all of which important accessions were made to the Church, leaving the membership larger than at any previous period of its history. The Church numbers about three hundred and thirty members.

friends ; but I know that the 10th Connecticut, to which Greenwich contributed its share both of officers and men, won fair laurels on every field of conflict where duty called, and made for themselves a noble record, a record as enduring as these eternal hills on which we stand. Did time permit, I should like to make in this connection fit mention of what a patriotic band of ladies, chiefly of this village, did to sustain and cheer our soldiers in the field—among whom I feel bound to say that some of the ladies of the Episcopal Church were, to say the least, second to no others in zeal and efficiency. I hope I may without impropriety add, that while one of my predecessors in this Church, whose pastorate covered the period of the Revolutionary War, is charged, I say not rightfully, with disloyalty and sympathy with the enemy, the speaker indulges the confidence that in our more recent, but not less vital struggle, this charge at least will not cleave to him, or to any that bear his name.

Next I notice the example of this Church in the matter of *Christian liberality*.

I once called on the late Roger Minot Sherman, the distinguished advocate, at Fairfield, while I was yet a stranger to this place, to ask the aid of the people *there* for a public institution. He said to me, "I approve of your cause, and we will do something for it ; but, if you want a *good lift*, I advise you to call on the Church and congregation of Greenwich 2d ; you will find them both able and willing." When I afterward came here, you justified his commendation, for you gave me at least a third more for my object than any other country congregation to which I had applied, and I had visited not less than one hundred in different parts of New England. Dr. Hewitt speaks also of the liberality of this Church in his sketch of the elder Dr. Lewis. He thinks Dr. Lewis's large and philanthropic heart, and earnest advocacy of every good cause, had something to do with forming this character. I do not know, of my own knowledge, how this is ; but I am sure that the noble example and steady influence of his now sainted daughter (Sarah) had much to do with it ; and I could mention other earnest co-workers with her, of her own sex, who have greatly helped forward this blessed ministry of charitable giving. The Stillson Benevolent Society, an association of ladies, of now nearly forty years'

standing, has done a great and good work, not only abroad but at home. No similar association, within my knowledge, have, with their own hands, worked so long and so efficiently for spreading the Gospel among the destitute of our own land. With reference to this way of doing good, I am ready to say to its members: "Many daughters have done virtuously, but ye have excelled them all." In regard to this matter of liberality, this people have to thank God not only for the heart to give, but for the means with which to do it. No farming town in Connecticut has been more prospered in its husbandry, and in all its material interests, than Greenwich. At particular periods, this prosperity has been unexampled. Add to this, also, the vast benefits of the temperance reformation, in preventing the waste of what your industry had gained. How auspicious its bearing upon all your interests, temporal and spiritual! And bear in mind, this reformation you owe to the Gospel, so that the Gospel has given you back good measure, pressed down and running over, for all you have paid for its support and spread. And now, when temperance men everywhere complain of reaction—*here*, the cause, through the fidelity of your pulpit, has latterly, as I understand, taken a large stride in advance. I do not know that it is too much to say that, as a congregation, you stand, as becomes you, in the front rank of the great army of abstainers from all that can intoxicate.\*

I notice, in the next place, the cause of education. Touching this great public interest, I may say your record is fair. Considering your pecuniary ability, you can hardly claim any pre-eminence. When I first knew Greenwich, in 1847, your district school-houses were all behind the age. Crowded closely on the public highways, without pleasant yards or trees for shade, small structures, "well stricken in years," poorly ventilated, cold in winter and hot in summer (the inside view affording no relief to the outside), the experience of the children might well be described as "the pursuit of knowledge under difficulties." But the spirit of reform and improvement came, stimulated and hastened by the meeting here of the

\* The pastors of this church have been, from the elder Dr. Lewis down to this time, through the whole period of the temperance movement, its decided friends and supporters, both preaching and practicing abstinence from all intoxicating liquors.

Teachers' Institute. It soon overturned nearly all the old structures, and replaced them by new and decidedly better ones.\*

Our academy was founded nearly forty years ago, pre-eminently, as I have been assured, through the efforts of the late Dr. Mead. It has always held a respectable rank, yet has labored under the disadvantage of straitened room for the accommodation of students, narrow grounds around the building, and no endowment. Of course, it now suffers from a comparison with many similar institutions in the State; and it will suffer more and more, until the public spirit of the people is aroused to place it on a more liberal footing. The necessities of this growing and wealthy community call for a more commodious building, enlarged grounds, a philosophical apparatus, globes, maps, and a small but well-selected library, chiefly of scientific books, for the use of the students. All this will, we trust, soon be accomplished, for the honor of Greenwich and the good of her children and youth. No other investment of money would pay so well or be half so secure. This town will not for many years, if ever, be a place distinguished for business, or a rapid advance in population. On this very account, it is all the better for a place of quiet homes, and as a seat for the best educational institutions. Such institutions will secure for us the best class of inhabitants—those having competency if not wealth, and distinguished for intelligence, culture, taste, and good morals. That education has not here, as yet, taken that advanced position which it is entitled to, appears from the fact that we have not our fair proportion of college graduates. Moreover, the number of our young men who have entered the learned professions is not equal to that of many smaller towns. You have indeed given to the medical faculty some excellent physicians, who have practiced here and elsewhere with reputation and success; but you have educated very few lawyers. Perhaps you might account for this on the ground of your low estimate of the profession, were it not for the fact that the lawyers themselves have always given you the credit of being among their best clients—battling hard and paying well.

\* Only one or two of the old ones remain, and they cannot long stand up against the march of improvement.

This Church has given more of her sons to the sacred office than to both of the other learned professions united. Yet compared with other Churches of equal strength, I do not know that you can claim in this respect any pre-eminence. Here is the list, nearly in chronological order :

1. First come two sons of Ebenezer Mead, 2d. ABRAHAM, who labored at East Hampton, L. I., for a brief period with success, was a minister of much promise, but died young, 1742.

2. SOLOMON, who exercised a useful ministry of about forty-eight years in South Salem, N. Y., where he died in 1812.

3, 4. ZACHARIAS and ISAAC, Jr., two sons of Isaac Lewis, Sen., were educated with the ministry in view ; but the former, finding that his health required a more active life, reluctantly turned to other callings. Of the latter, Isaac, Jr., I need not speak, as his useful public life is well known, and has already been referred to.

5. MARK MEAD, son of Deacon Jonas Mead, was born 1782, was graduated at Yale College, was a successful pastor of the church in Middlebury, in this State, for twenty years, and afterward preached for a series of years in the service of the Home Missionary Society. He was a very thorough Bible scholar and theologian, and wherever I have been on the track of his ministry, I have found a uniform testimony to the simplicity, purity, and devotedness of his ministerial life. He died, August, 1864, at the age of eighty-two.

6. EBENEZER MEAD, the sixth of that name, son of Ebenezer, labored with great zeal and success in Western New York, probably beyond his strength, and returned here with broken-down health, and died December, 1848. Most if not all the other ministers who have had their birth or home in Greenwich, and nearly all members of this Church, are still living. I will therefore merely give their names and parentage.

7. DARIUS MEAD, the son of Isaac Mead.

8. PLATT TYLER HOLLEY, the son of Isaac Holley.

9. SAMUEL HOWE, the son of Isaac Howe.

10. ENOCH MEAD, half-brother of the Ebenezer just mentioned, now retired from the active duties of the ministry.

11. WHITMAN PECK, the son of Samuel Peck.

12. JOHN PECK, the son of Elias Peck.

13. WILLIAM OTTINGER, partially educated by members of this Church. Field of labor, Pennsylvania.

14. ZECHARIAH MEAD, the son of Jonas Mead, went South, became a member of the Episcopal Church, and is supposed not now to be living.

15. ISAAC PECK, the son of Isaac Peck, now connected with the Episcopal Church.

16. WILLIAM IRELAND, of the Zulu Mission, S. E. Africa.

To these perhaps we might add the name of

17. JOHN EDGAR, who was a member of this Church, and prepared for college in our academy. All, or nearly all, of the ministers above mentioned, who have been ministers in our branch of the Church, have been graduates of Yale College.

I call this a fair record, but repeat, that it does not give us any pre-eminence over sister Churches. Some smaller Churches in this State can boast larger numbers of liberally educated men, and especially preachers of the Gospel.

I would gladly here introduce some account of the deacons of this Church, but the list is necessarily incomplete, and I will only give the names, furnished me by the clerk of the Church, of the earlier officers down to the ministry of Isaac Lewis, Jr., as those who have held the office since are most of them still living:—

1774. EBENEZER MEAD, 2d, and Elnathan Mead, under the pastorate of Mr. Murdock, both died soon after the date just named.

1775. ELI RUNDLE, who died during the ministry of the elder Dr. Lewis.

1776. JONAS MEAD, son of Ebenezer Mead, 2d, died 1783.

1783. SILAS MEAD, brother of Jonas, died 1817, aged 97.

1789. ABRAHAM MEAD, the third son of Ebenezer Mead, 2d, who held this office, died 1827.

1798. EBENEZER MEAD, grandson of Ebenezer, 2d.

1815. ELISHA BELCHER, died December, 1825.

It is the *gratuitous taunt* of the *scoffers*, that deacons' sons (and I believe ministers' sons are put in the same category) are, as a general rule, rather *extra* wild and wicked. Here, then, is a fine opportunity to test the question. We have in the first place Deacon Ebenezer Mead, with eleven sons, enough, if the



alleged rule prove true, to make his home a perfect pandemonium. But what are the facts? Three of his sons were his worthy successors in the deacon's office. As already stated, he had two sons, Abraham and Solomon, devoted and successful ministers, and a sixth son was a highly respectable member of the medical profession. Can any family in this community, who may love to scout Puritan strictness, or thorough religious training, show a fairer record? And if the objector is disposed to pursue the comparison among the later officers of this church, whether pastors or deacons, he is welcome to do so.

Thus I have gone over the long track, not of 150 years only, the period since the founding of this Church, but of some two centuries, since the early pioneers purchased for themselves and their successors this fair inheritance, and began to make the ax and hammer of civilized man to resound through these haunts of savage beasts, and more savage men. I could not do justice to my theme without these details, which, though taxing your patience, you would hardly have had me suppress; for by means of these alone can the past be made to live and stand before you. How else could you see the fathers and mothers, the early generations, here in their true character, rude it may be in person, plain in dress, and blunt in manners, but strong, courageous, self-denying, battling *first* with the wilderness, the wolf, and the savage, then with British dragoons, and more merciless Tory plunderers—always hopeful, laborious, frugal, and, as a body, public spirited—loyal to their country, to liberty, and truth—and out of their deep poverty rearing their humble temple to God, and sustaining His worship. Their sufferings were many, their self-denials great, and the work they did, can, in its cost to them, or its blessings to us, never be duly appreciated, nor should ever cease to be gratefully remembered. It is the least we can do to cause those early scenes, struggles, and trials, and the chief leaders in them, to pass often before us, and render honor to whom honor is due. One word more—for it would ill become a preacher to deliver a discourse of such length without a single *reflection*, when his Puritan predecessors were accustomed to go up to fifteenthly if not to twenty-fifthly, and the people bore it like martyrs. In the first place, then, how rapidly, during the 150 years under special review, have

the wheels of Providence been rolling us forward toward a brighter age of the world. How great the advance already made,—*greater*, we believe, far greater, than in any period since the race existed. Suppose, in contrast with things as you see them to day, you could bring all things into your field of vision just as they appeared in 1716, when you became a distinct religious society—the farms, the fences, the crops, the flocks and herds, the roads, the bridges, the modes of traveling, the attire of the people, especially on the Sabbath, the school-houses, the churches, the books in use, and *generally the means of knowledge*, and the rapidity of its circulation—would not the contrast be impressive, almost beyond the imagination to picture? Suppose you could put Robert Feaks, and Captains Patrick and Underhill, and a large committee of the early *Meads*, and *Knapps*, and *Hobbys*, and *Pecks*, and *Reynoldses*, and others of the leading pioneers, on the lookout from the steeple of this house some bright and cloudless day—give them good glasses, and let them sweep round this grand amphitheater, and survey this goodly heritage which they passed over to us—survey it just as it appears in all its summer glory, with its smiling fields, its rich verdure, and richer fruitage, its handsome dwellings, public and private (always excepting our shabby Town House), its coasters riding in every inlet and roadstead, its proud steamers dashing through the quiet waters that lave our shores; and above all those chariots of fire, that, thundering along our iron ways, send their echoes alike through craggy steep and lowly vale, and shake with their giant tread the everlasting hills—let, I say, the *eye see*, and the mind grasp at one view, these vast changes, this mighty revolution, and who can express the wonder, the amazement that would overwhelm them! These would be the *first emotions*, but the second would, perhaps, be a feeling of pride, not unmingled with gratitude to God, for what their children, by His blessing, had wrought. Moreover, as their hearts swelled with the bright vision before them, at

\* Even within the memory of some now living, not a pleasure-carriage was owned in the town. The older members of the family rode on pillioned horses, and the younger members walked on the Sabbath to the house of God. In the summer, coats were thrown off on the way, and oftentimes in the church, as comfort might require. If a good man was troubled with drowsiness during the service, any position was deemed proper that would save him from so great a sin and shame, and he rose and stood bolt upright; or, if he was in the gallery, the tithing-man was on hand to give him a friendly rap.

how low an estimate they would place all their labors, self-denials, and sacrifices, which, as precious seed sown in tears, had ripened into such a glorious harvest.

Then again, this review has brought me to the same conclusion which Dr. Bacon, in similar circumstances, reached in his series of discourses delivered at the two hundredth anniversary of the founding of the first church in New Haven, though I could hardly hope to express the sentiment with equal force and beauty. It is in substance this: "That the golden age of the world is not in *the past*;" and "that they are not wise who are forever preaching that it is so." "If any one is infected with this error, and wishes a thorough cure, I commend him to the study of the annals of this or any other Christian community for 200 years. Let him go into full details in every department, intellectual, social, and religious—details which the limits of this discourse have permitted me barely to glance at, and he will return satisfied that there is a *good* age, a *better* time coming." I cannot resist the temptation to quote the closing remarks of the author alluded to; they are in so happy a vein, and withal have such a true ring of cheerful confidence in the future, that if you are weary you will forget your weariness the moment this chord is struck:

"The world is always full of a certain sort of conservatism, which places the golden age not indeed quite so far back as the heathen poets placed it, but just far enough to create constant despondency. You can always find those who think that age somewhere from fifty to two hundred years ago, and that ever since that favored day, the world and the Church together have been growing worse. Such persons are not ordinarily very well read in history, but they have a strong impression that in those good old times every thing was very nearly as it should be. That was the age of orthodox theology, and of pure revivals without new measures. That was the age of tranquillity in the churches, sound principles in politics, and purity in morals. But alas for us! we are fallen upon the most evil days and evil times that mortals ever lived in. This class of conservatives has been in the world at least ever since the deluge, and how long before, no man knoweth; and always 'they have croaked on the same key—like the hypochondriac, who, on every day in the year, is

better than he was yesterday, but worse than he was the day before.' ”

The truth is, my hearers, that of all the days since our Pilgrim Fathers anchored the Mayflower fast by the Plymouth Rock ; of all the days since Feaks and Patrick cut the waves of the Sound with their light boat, fastened her to Elizabeth Point, and by peaceful purchase took possession of these fair fields for civilized man, this is the best and brightest, the one in which it is the greatest privilege to live. That our children, and children's children, are to see a still brighter one, I hope—nay, I believe ; and when we scatter at the close of this auspicious occasion from this beloved hill of Zion, let us retire with gratitude for what our fathers bequeathed to us from the past—with rejoicing in the present, that “ the lines have fallen to us in these pleasant places,” and with full purpose of heart that, God helping us, we will transmit a still richer inheritance to those who shall come after us, even to the latest generations.

## APPENDIX TO HISTORICAL DISCOURSE.

### EXTRACTS FROM PARISH RECORDS.

The following extracts have been selected by Mr. Wm. A. Howe from early records, as illustrative of the history of those times. The spelling, capitals, &c., are faithfully preserved. Such remarks are added by Mr. Howe as are necessary to explain and connect the whole.

"At a meeting of the society, may the 12 day 1720, The society by vot do order & appoint Timothy Knap, Jonathan hobby & Jonathan Renalls to seat the meeting house & further by vot do order that the society shall be warned by seting two writtings up six days before the meeting, one upon a tree by John Renalls Jun'rs and the other Left, Renalls & further Joshua Knap & Jonathan renalls are chosen to renew the bounds of the parsonage."

"Sept. 6. 1720.

By vot the sositaty do disanull the act past in may the 12 day 1720 & that for the futare the meeting shall be warned by word of mouth till further order."

The above are the earliest recorded acts of the society. The first record of the annual meeting is that of December 16, 1720, at which Caleb Knap was chosen moderator; Joshua Knap, Clerk; Capt. Caleb Knap, Lieut. James Reynolds, and Benjamin Mead, the society and school committee; and John Hubby and Samuel Mead, collectors for the year ensuing. Lieut. James Reynolds and Daniel Smith were chosen "in the behalf of the Sisiaty to call all the colectors to an account and to prosacut them upon thear refusall or neglect that have been colectors sins Mr. Sacit has bin amongst us." Mr. Sackett was given £7 12s. to procure firewood with.

December 20, 1722. At the annual meeting, and thence forth till 1775, the lowest bidder provided fuel for the minister. At this time, Samuel Mills was to provide the wood for £6 7s.

In 1723, it was voted "that the minister's rate should be paid in wheat, at six shillings per bushel, or in indian corn at three shillings per bushel, or in current money of the colony."

December 18, 1724. The society voted to build a new meeting-house, 50 by 35 feet, and at an adjourned meeting in January, 1725, to locate said house between the old church and Angell Husted's new dwelling-house. It was also voted to postpone the erection for five or six years, and to repair the old house, and to build galleries in it.

The first house of worship probably stood a little to the west of the present one. The one erected in 1730, stood about where the front of the present one is. It was 50 by 35 feet, and was surmounted by a turret, which was taken down in 1740. There were three doors, one at each end, and one on the south side of the

house; the pulpit was on the north side. There were twenty square pews around by the sides of the house, and four pews back of the slips in the center of the church. There were also five in the south gallery. In 1730, the school committee became distinct from the ecclesiastical society's committee, but both were chosen at the same meeting. There were then at least two schools in the West Society, one of which was above the "mile and a half line," or the present northern limits of the Meeting-house district.

In 1738, it was voted that Mr. Todd should preach at Round Hill, on the first Sabbath of each month.

We find that in 1747, five shillings in New England money was equal in value to one shilling New York money.

In 1756, school district committees were first chosen by the Society, and were as follows:—

*Horseneck*—Dr. Amos Mead, Daniel Smith.  
*Coscob*—Benjamin Trean, Epenetus Holmes.  
*North Street*—Caleb Mead, Nathaniel Mead.  
*Peck's Land*—Theophilus Peck, Isaac Howe.  
*Round Hill*—Jonathan Knapp, Jr., Ezekiel Lockwood.  
*Quaker Ridge*—~~Samuel~~<sup>Samuel</sup> Eliphalet Mead, John Close.

November, 1764. "Voted to sing in the congregation without reading line by line."

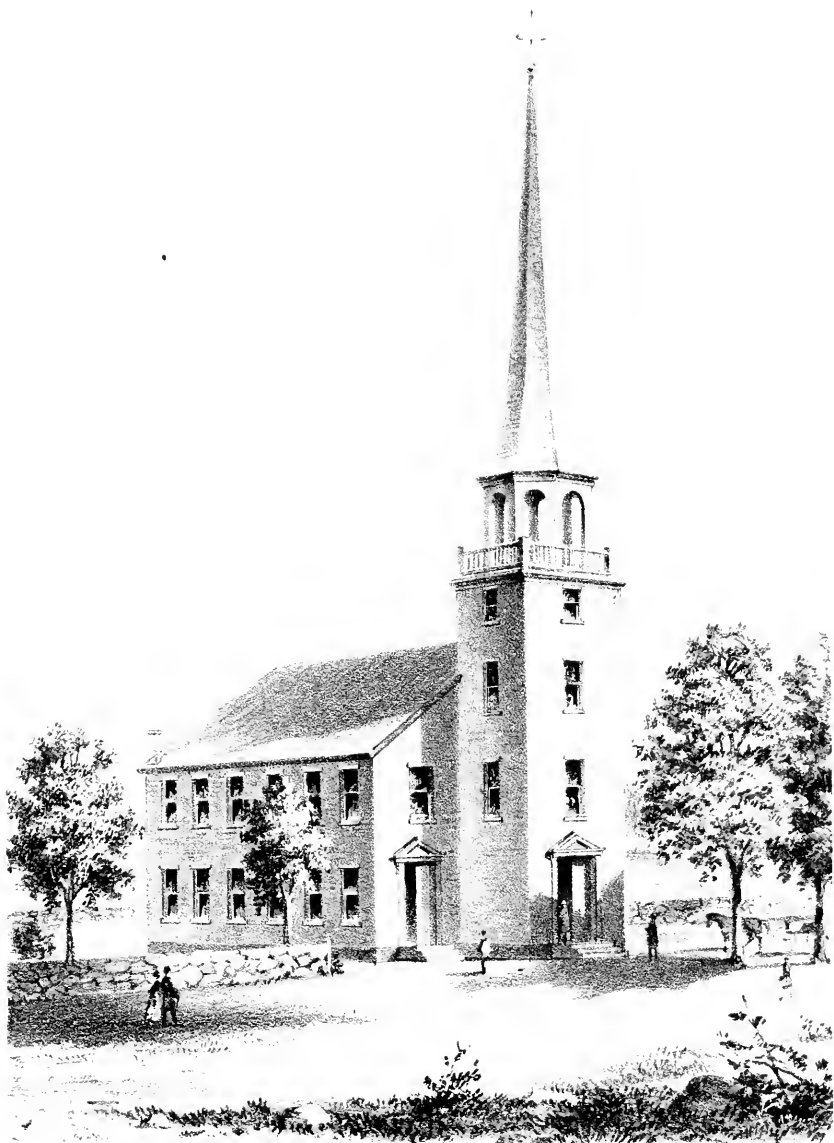
"Theophilus Peck enters his protest against the doings of the meeting on account of altering the singing."

Annual meeting, 1766, one hundred years ago. Benjamin Mead was chosen Moderator; Peter Mead, Esq., John Mead, and Capt. Thomas Hobby, Society's Committee; John Mead, Clerk; Elijah Mead, Collector. The collector was to have 1s. 3d. on the pound, New York money. Samuel Ketcham to provide fuel for Mr. Todd, for 15s. per cord, and Dr. Amos Mead was to "inspect and see that the wood is good and well corded." School district committees were, for

*Horseneck*—Henry Mead, Matthew Mead.  
*North Street*—Horton Reynolds, Joseph Hobby, Jr.  
*Peck's Land*—Theophilus Peck, Jr., Isaac Howe.  
*Coscob*—Nehemiah Mead, John Hitchcock.  
*Round Hill*—John Holmes, Peter Smith.  
*Quaker Ridge*—Benjamin Mead, Jr., John Clapp.  
*Byram*—Joseph Wilson, James Lyon.

Also, by vote, said society set off Jeremiah Lockwood, Caleb Reynolds, Samuel Mills, Odell Close, Sylvanus Mead, and Benjamin Peck, to the Peck's Land school district. The Society's Committee were to "take care of the loan money for the use of the schools in the West Society," and were empowered "to demand, sue for, levy, and collect all such moneys and interest which is due thereon, and receive the money of the constables out of the country rate."





*Lith of Giles & Silber 81, Nassau St N.Y.*



Id. 1771, the Society voted to build a steeple, if the money could be raised by subscription. It was not built.

The third house of worship was erected in 1798, and finally completed in 1802.\* In 1818, stoves were procured. There was considerable opposition to their introduction. On the first Sabbath morning, some of the congregation felt very uncomfortable, and could not endure the excessive heat, but were much relieved on finding at noon that the stove had had no fire.

At the conclusion of the Historical Discourse was sung the ANTHEM, "Praise ye the Lord," and the morning exercises closed with BENEDICTION by Rev. STEPHEN HUBBELL.

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### RECESS FOR COLLATION.

A bountiful collation had been spread in the chapel and lecture-room by the ladies, to which all were cordially invited. The good ladies brought their larders and hearts unstintingly

\* Of the *first* house of worship there has been preserved no account: of the *second*, erected in 1730, a sketch has been made from record and tradition (see page 25): an engraving of the *third*, erected 1798-1802, may be seen on the opposite page. An excellent lithograph of the present building, erected 1856-58, and built of solid granite, forms the frontispiece to this pamphlet.

The following description of this edifice is taken from Dr. Linsley's Commemorative Discourse, delivered at the last meeting held in the old house, December 5, 1858:—

The site of the building is on the highest point of land on the main road leading from New York to New Haven. The plan was prepared by LEOPOLD EIDLITZ, Esq., of New York, and has been much admired. The entire material is native granite, quarried in the near neighborhood, except the corner-stone, which was presented to the Society by Mr. MILNE, of Stamford. The edifice is of the Gothic order of architecture. The main audience-room consists of a nave, 104 feet long, and 86 feet wide; transept, 72 feet wide. The nave projects in front some 26 feet beyond the aisles, in which projection, on a platform slightly elevated above the floor, is the choir. The front of the church faces the south, and commands an extended view of Long Island Sound. On the southwest angle, entirely disengaged from the church, but connected with it by a low porch, is a tower with a steeple, about 212 feet high. On the southeast angle is a staircase turret, similarly disengaged, which is 16 feet square. The whole front is 112 feet. The extreme length of the building, including the chapel, is 138 feet from outside to outside. The interior is finished with an open roof, sustained by arched sections, which are supported by a series of posts and attached columns. The windows are of stained glass. The house was dedicated to the worship of the Triune God, December 8, 1858. In the corner-stone of the church were deposited a brief manuscript history of the church, and various other documents.

to this hospitable entertainment, and after ample opportunity for refreshment, the audience returned to the afternoon session.

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## AFTERNOON SESSION.

This opened with an ANTHEM, sung by the Sunday School. The audience then listened to the

### ADDRESS OF WELCOME.

BY REV. W. H. H. MURRAY.

The pleasing duty has been laid upon me by the people before us, most reverend gentlemen, to welcome you to their presence and festivities. In doing so, I feel myself to be simply a mouthpiece through which these many hearts do proclaim their joy at seeing you, and that my words only make audible a feeling which has already preceded, and does most surely exceed them. For at the sight of you, memories are stirred and emotions awakened too profound for public expression. Let me forget that I am a stranger to you and transient here, and speak, for a few moments at least, as one who knew you in former times, and whose residence had been here from the beginning of his life, and was to be until its close. For by so feeling may I alone hope to do this people justice, and speak as becomes the audience and the hour.

It is not given unto all to see the fruit of their labors ripen. There are those who have trodden the furrow to the grave, and gone into it with no golden sheaf in their hands. The sickles were unshaped when they died which reaped the harvest of their sowing. But unto others is it granted to behold the ripe fruitage of their deeds, and to stand amid the gathered ripeness of their planting. Of the latter and more favored class are you, reverend sirs, to-day, and we have called you back to us, not merely to grace our festivities by your presence, nor yet to add by your words to our entertainment, but rather that you might behold and be made happy by the evidence of our growth and prosperity. For we said, each to the other, It will gladden

their hearts to see that their labors were not in vain ; that the seeds they did so faithfully scatter have sprung up and borne the longed-for fruit to an hundredfold, and that here a people, strong, thrifty, united, remember them with reverence and gratitude.

We do not rejoice at your presence among us as at the presence of friends. It is not personal friendship and private regard which stir our hearts to-day ; for beyond and added unto these is a devout thankfulness that God has spared your lives to participate in celebrating a prosperity of which, under Him, you have been the chief agents and cause. You were each, in your time and order, more than friends to us and ours. A stronger than human tie binds us in memory to you. You were our teachers, and did teach us in heavenly things. Your instructions were not of this world, and the knowledge you did impart was not how to amass earthly riches. You did point us to crowns, but not of men's make and wear. You did inspire us with virtue, but not for virtue's sake alone. You guided us to joys, but not of the flesh. You did lead us up to that "mystery" into which no carnal eye may look, and whatever of "godliness" we have since manifested in our lives is largely the result of your labors and prayers. It is well, therefore, that you are here. Where in the world might you so appropriately be to-day as here, to receive the welcome of a people who feel that by you and such as you was this festal day to them and their children made possible.

This high praise is not beyond what facts do warrant. High it is indeed, but well deserved, all of it. Reflection will not lead one to unsay a word or take back one syllable that we have spoken. For we do not forget that physical results are but the effects of preceding spiritual causes ; that ideas antedate material growth, as the germ does the flower ; that education always precedes development. And when we look about us and behold what we are ; when we consider this goodly pile whose granite will outlive the ages ; when we reflect upon our present condition, so auspicious of wider and nobler development, we are impressed with the thought that our unity, our numbers, our standing, and even this building in which we sit to-day, that all of this fair fortune which smiles upon us is but the

consummate flower, the sweet blossoming of a seed long since planted and tenderly watched, and that yours, in common with hands invisible, to-day laid the masonry of this temple. Take then the garland, not which my words, but which this grateful people wreath for you ; for well do you deserve it, both flower and leaf. Yours it is and shall be, fadeless and green forever.

But more especially do we rejoice that you, the more aged of this group, whose sun, though glowing and bright, is near the border of the horizon, should once more be with us, to behold and be made happy at the sight of our prosperity, before the shadows deepen farther, and you, passing through them, be lost to our eyes. It is well, too, that those of us in this congregation, whose heads, in the passage of years, have whitened with yours, should see once more the familiar faces, the countenances of former and still beloved pastors, before that hand, which smites the cloud for all, smites it asunder for us, and our eyes close on terrestrial objects forever.

It is well, moreover, that we, the young of this audience, who were in our cradles when you were here, or even then unborn, should see for once the men who taught our parents how to teach us, and laid the foundation of that prosperity which we in our day and generation are to enjoy, and to which, following your example, we hope further to contribute. And down from the heavens, or out of the spaces round about us, come other voices to bid you greeting. Faces unknown to us, half-forgotten by you, rise up from out the past to hail your advent here. This room is thronged with an unseen audience. The graves insist on being heard. They appeal to the orator for remembrance, and through me do the voices of four generations bid you welcome.

But you are not all here. Sacket, Munson, Saxton, Judson, Todd, Lewis, these sit not to-day in your group. They swell not your venerable circle. They join not, in bodily presence, in these festivities. They hear not, as do you, the voice of our greeting. In that greater congregation of the saints, in that Temple not made with hands, amid the just made perfect, they rejoice to-day. Happier than we, even as the higher are happier than the lower. Yet if, as some suppose, knowledge of earthly things exists in heaven, well may we imagine that they

are not indifferent to what is transpiring here. Nor were it difficult to conceive that on some angle of the walls built nearest earth, a throng of spirits have met to-day, and even now stand, hand clasped in hand, wing enfolding wing, contemplating with delight our gathering and our joy ; and if faith and labor are a measure of reward in heaven, one holds pre-eminence among them—even he who was, and in tradition ever will be, the Beloved Pastor.

Such the memories awakened by your presence, gentlemen, and such the feeling, in connection with this celebration, which does pervade the hearts of this people, as they behold in their midst once more their former pastors. I have, rest assured, spoken naught beyond what they do feel. Words ever fail to do such occasions and such themes justice. How imperfectly mine express your welcome, let eye speaking to eye, hand clasping hand, tell you to-day.

Ye men of God, in His great name we, as a people, bid you **WELCOME!**

REV. W. H. MOORE,

Secretary of the Connecticut Home Missionary Society, being introduced, then addressed the audience as follows:—

MY FRIENDS: I want to say a word about the Mianus people, that live on the other side of the river. We were told this morning a great many things that happened to the people who lived on this side the river, and how at length the people on both sides, as neighbors sometimes will, began to disagree—and so this Society was formed. It appears that the people on this side grew much more rapidly than those on the other side, who dwindled, after this division, until the record states that, at the close of 1833, the members were but one man and fifteen women—the whole membership being sixteen. During 1834, we find that the man was in some way counted out ; so that when they made up their record on the 1st of January, 1835, they had nineteen women and not one man ! That was their progress on the other side of the river. I am very glad to say that an examination of the records of the church, from that time to this, shows a most encouraging growth, and to-day they have not only 83

women, but they have 26 men—a membership of 109—and they are in a fair way to continue their present prosperity. And this brings us to a period of marked progress in the church membership of this town. In 1834, the statistics show that all the Congregational churches in the town numbered 482 members; there are now 728—a gain within that period of 51 per cent., which is a very healthy condition of things. The population, according to the latest census, gained 66 per cent. between 1840 and 1860; within the same time, the Congregational Church gained 51 per cent., and now constitutes 17 per cent. of the population. The proportion of church members to the population throughout the State of Connecticut is ten per cent., the proportion in the town of Greenwich is 17 per cent. Greenwich is a strong town for Congregationalism, and I hope will always remain so. In regard to the membership of this church, we find that the smallest number for the last thirty years was in 1838, when it had 216 members, and the largest membership was on the 1st of January this year, when it had 376.

Dr. Linsley referred this morning to what he called the fixedness of the people: the fact, that families who came here a hundred years ago, can be found by their family names to-day. This matter is well illustrated by a reference to the dismissals and admissions by letter. Many of our churches have lost largely from dismissals by letter; while the figures show that, taking the admissions and dismissals by letter, this church has lost, on the average, for thirty years, but one member in two years from this cause. I think very few of our country churches can make so favorable a report on this point as yours.

In the matter of charities, Dr. Linsley referred to the liberality of this church, but did not give the figures. For the last seven years, in addition to the erection of, and payment for, this large building, the Second Congregational Church has contributed \$13,320 in charity, making an average for each member, each year, of \$5.41, which is fifty per cent. larger than the common average of liberality in churches throughout the State. It is also a gratifying fact, that from the commencement of the war, in 1861, the charities of this church have been going upward, without any step backward. In 1861, the charities amounted to \$1,400; the next year, \$1,500; the next, \$1,700. During that

year you paid off the last installment of \$10,000 towards liquidating the cost of this church, and that heavy burden having been removed, your charities at once leaped from \$1,700 to \$2,800, and last year the amount was \$2,850. I hope you will do yourselves the credit to see that the charities for 1866 go higher than for 1865. Keep on the up-grade, improving from year to year, until you come to the full measure of your Christian ability.

There is another thing very much in favor of this church. As I go about the State, talking to ministers, I have occasion very frequently to call attention to the neglect of infant baptism, and I always feel grateful when I can find such a good example as yours on that subject. During the last thirty years, if you divide it into two periods of fifteen years each, you find that in the first period the church baptized 145 children; and if you take the record of the last fifteen years, you find they baptized 145 children, making 290 in a period of thirty years, or an average of nearly ten a year. That is a very creditable record, because it shows that you hold on faithfully, in this respect, to the institutions, the faith, and usage of the church. Taking all the Congregational churches, I find the ratio of children baptized is 17 in a year to every 1,000 church members. In this church, for the last thirty years, the ratio has been 32 children baptized in a year to every 1,000 members. I trust you will continue to give us the benefit of a good example on this subject right along through the next 150 years.

On the subject of revivals, Dr. Linsley called attention to the fact that there were no traces of any revival during the first century. Since 1840, how many revivals there have been in this church—revivals that, under God's blessing, have added from thirteen to ninety-three new members in a year. There have been, within the past half century, thirteen of these seasons of special and marked religious interest, being one in every four years. This is a fact full of encouragement.

I may mention that during 150 years this church has sent out fifteen ministers to work in the Lord's vineyard. I have no doubt that out of the large number receiving instructions in your Sunday schools, the average, for the next 150 years, will be much larger of those consecrated to the ministry of the Gospel, and that this church will feel it a higher honor to send

young men to turn sinners to repentance than to send her sons to the halls of Congress. Let us, then, in looking at these facts, be encouraged, take fresh heart, and go forward, as a church, for the next fifty years, trusting in Him who has wrought such great things in Israel.

An ANTHEM was then sung.

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After this, the President said that they would next hear from the Irrepressible Sewing Society—irrepressible for good. Dr. PINNEO would read a "History of the STILLSON BENEVOLENT SOCIETY." The following paper was then read.

### STILLSON BENEVOLENT SOCIETY.

BY DR. T. S. PINNEO.

In collecting the facts connected with the history of the Stillson Benevolent Society, and presenting them to this audience, it must be borne in mind that our object is not so much to inform the present generation, as to put on record for future reference, what, though well known now, will become every year more and more likely to pass from our memories and be forever forgotten. It is the object of this paper to preserve from oblivion the history of an institution closely connected with the interests and affections of this church.

And first I will speak of its

#### ORIGIN AND FORMATION.

The germ of this Society may be found in a young ladies' school, sustained in this place during the three or four years between 1820 and 1823 or 4. In 1820, Miss Elizabeth Stillson, from Bethlehem, of this State, came to Greenwich, and took charge of the private school above referred to. She seems to have been highly gifted in personal attractions, amiable in disposition, possessing decided intellectual strength and culture, and devoted Christian character.

During the three or four years of her residence here, she evi-



dently succeeded in imparting to her pupils much of her own generous Christian spirit. As evidence of this, she established among them a Young Ladies' Charitable Society, whose efforts were directed to the support of missions among the Osage Indians. The following are the names of some of the young ladies who were members of this Society, as given by one of their number. They are worthy of record here, as being among those who subsequently founded the institution which is the more especial subject of this paper.

Miss Angeline H. Ferris,	Miss Harriet Husted,
“ Mary E. Mason,	“ Lucy M. Mead (Mrs. Titus Mead),
“ Caroline R. Mead,	“ Eunice B. Hobby,
“ Laura Mead (Mrs. Zaccheus Mead),	“ Clarissa Brush,
“ Eliza Timpany,	“ Rachel Sackett (Mrs. C. Mead),
“ Sarah A. Mead (Mrs. Jos. Brush),	“ Amy M. Reynolds,
“ Abigail J. Reynolds (Mrs. W. H. Mead),	“ Emily Husted.

A few years after the death of Miss Stillson, which took place in 1824, these young ladies, with others, formed the society of which we are endeavoring to collect and preserve some record, naming it, in remembrance of their departed and beloved friend the STILLSON BENEVOLENT SOCIETY.

In addition to the names which have already been given as original members of this Society, the following are also recorded among its founders or early friends. They are given here in the order in which they occur in the record, omitting, of course those already named as members of the School Society :

Miss Cornelia Graham,	Miss Sophia Peck,
“ Elizabeth R. Mead (Mrs. Webb),	“ Susan Merritt (Mrs. Edw. Mead),
“ Amy Mead,	“ Lydia Ann Mead,
“ Martha Mead (Mrs. Silas Husted),	“ Phebe Timpany,
“ Semantha R. Holley (Mrs. N. Howe),	“ Elmaretta Hubbard (Mrs. Aug. Merritt),
“ Frances O. Holley (Mrs. Alf. Reynolds),	“ Harriet M. Peck,
“ Lucinda Mead (Mrs. Benj. Reynolds),	Mrs Catherine Mann,
“ Clarissa Brush,	“ Emily Clark,
Mrs. Emeline A. Holley,	Miss Electa Rich (Mrs. Ball),
Miss Frances Wheeler,	“ Charlotte Russell,
“ Esther Mead,	“ Cornelia Palmer,
“ Mary E. Mead,	“ Clarissa Mead,
“ Zetta Mead,	“ Hannah H. Mead,

Miss Sarah Lewis,  
 " Alice B. Smith,  
 " Jane Peck,

Miss Julia Mead (Mrs. Isaac Peck),  
 " Hannah Ingersol,  
 " Emmeline Knapp (Mrs. Sherwood).

It is difficult to know exactly where to stop in this list. But enough names have been given to include the founders and early members, and some also of later date.

The Society went into operation with twenty members, and at a meeting held at the house of Col. Thomas A. Mead, in August, 1829, adopted their constitution, and elected the following officers:—

Miss Elizabeth R. Mead, First Directress.

" Cornelia J. Graham, Second Directress.

" Abigail J. Reynolds, Secretary.

" Mary E. Mason, Treasurer.

Committee of Appraisers—

Miss Samantha R. Holley,

" Angeline A. Ferris,

" Harriet Husted,

" Amy Mead.

Miss Laura Mead was appointed to prepare a code of by-laws.

Having thus briefly described the origin and formation of this Society, let us look a moment at its

#### OBJECT.

As stated in the 1st Article of its constitution, this was "to raise funds for the spread of the Gospel, and to promote the religious and intellectual improvement of its members."

The Society at first devoted its funds to the spread of the Gospel in *Greece*; but August 30, 1831, it voted to apply them to *Home Missions*, and this has ever since been the object of its benefactions. Very early, it aimed to provide funds for the support of at least one missionary. It accomplished this, as will be seen hereafter, though it seems, after a while, to have found it difficult to retain a direct intercourse, or, perhaps, the assignment of a specific individual for support. The members, therefore, contented themselves with providing the funds and forwarding them to the Home Missionary Society.

By a reference to its early records, it will be seen, also, that

the Society did not lose sight of the other object designated in its formation, viz. : "the promotion of religious and intellectual improvement." It is recorded of their regular meetings, sometimes, that "a portion of the works of Hannah More was read;" at others, "James on Christian Charity," or "the Life of James Brainard Taylor." At one meeting, it is stated that "Plain Dress" was the subject; at another, "a description of a Fair at Salem, Massachusetts."

As their interest in Home Missions increased, they seemed quite regularly to settle upon letters, reports, &c., of that Society. In these same early records it is noted, that their meetings always closed with singing or prayer, or both.

We will now look for a moment at the

#### METHOD OF ACTION,

by which the Society attempted to accomplish its principal object.

In its Constitution it was specified, that funds were to be raised by "work and annual subscriptions." The annual subscription consisted of twenty-five cents from each member. But, from the first, the dependence of the members seems to have been chiefly upon their united labor at their regular and extra meetings. These *extra* meetings are often recorded as being twenty to twenty-two a year, which, added to their monthly meetings, would make thirty-two to thirty-four in all. The members seem at first to have depended upon the friends of the cause to furnish them with work of various kinds, for which they received a fair remuneration. It soon became evident, however, that their aspirations far outstripped this slow process. Accordingly, we find that in 1833, on the 31st day of July, a private sale was held at the house of Mr. Alvan Mead, which is thus described in the record: "The Society met July 31st, at Alvan Mead's; most of the members were present; various kinds of articles, both useful and ornamental, were exhibited for sale, and a large number of spectators expressed their interest in the meeting by their purchases. The articles sold consisted of seventy pieces."

This was the germ of the annual fairs which have constituted so important a feature in the operations of this Society. It is,

as you are aware, by this latter method, that the ladies have raised the large annual income which they have regularly devoted to the support of missionaries at the West. These gatherings, held for some years past in our public hall, have been so wisely managed, that they have been entirely free from the objections often justly urged against public fairs. From the commencement, three cardinal principles have been observed, viz. :—

1. Articles are sold at a fair remunerative price, thus relieving the very common and often just apprehension of being imposed upon by extortionate valuations.

2. No raffling or lottery of any description has ever been permitted.

3. No late hours have been encouraged or even allowed. If I am not mistaken, until within a few years, the doors have been closed at dark, and if this custom is still not *literally* observed, its spirit is retained.

The benefit of this prudent management, originating perhaps in the wisdom and caution of Miss Sarah Lewis, but fully approved and sustained by all the members, has been realized in the public confidence which this institution has always commanded.

These annual fairs, where for some time were exposed for sale only articles prepared by the ladies, or those donated by friends, have in later days come to rival a Turkish bazaar in the variety and elegance of their display. The following list of articles, as found in the early records of the Society, may recall some almost forgotten relics, and become hereafter a matter of interesting reference. Beginning with the articles recorded as made at the first meeting, we have as follows :—

“Watch-chains, shirts, shirtees, hoods, false collars, hats, dresses, Navarinos, calashes, surtout coat (faced), pocket-handkerchiefs (hemmed), vests, roundabouts, gloves, glass-papers, safety-chains, toilet-boxes, toilet-cushions, quilts, socks, stockings, purses, false bosoms, work-boxes, lace, dickeys, pantaloons, comfortables, card-baskets, sheets, ruffles, mittens, book-marks, emeries, watch-papers, tidies, fire-screens, travelers' bags, lamp-

mats, saeques, bead-bags, infant caps, polish-boots, and ottomans."

As most present are fully aware, quilts have formed a most important article of each year's production, often occupying several successive meetings for completion, and not unfrequently commanding twenty, twenty-five, or thirty dollars each.

We must not forget here to state, that for some time there was a Juvenile Society, composed of children under twelve, which formed a kind of auxiliary. This, I believe, was always presided over and instructed by Miss Sarah Lewis herself. It seems to have expired when those who formed it became old enough to unite with the Parent Society. If I mistake not, something of this kind has been of late revived.

There was also at Clapboard Ridge and Peck's Land a branch, sometimes called the Northern Branch, where separate meetings merely were held for work, but whose products were a part of the common stock.

The question now may fairly arise, what

#### RESULTS

have been secured by all these efforts, continued through nearly forty years of patient and productive labor?

It is stated by one of the founders of this Society, still living among us, that the first year they raised thirty dollars; the second, sixty. We find in 1832, the third year of its existence, the following record of the annual August meeting: "The Society voted to appropriate their funds to the objects of the Home Missionary Society; also, voted to make an effort to raise the sum of one hundred dollars the ensuing year." This was accomplished, as already stated, by their first sale, held at Mr. Alvan Mead's, on the 31st of July following. From that time the amount gradually increased, until in August, 1835, we find two hundred and fifty dollars appropriated to the support of a missionary. The subsequent record is so complete that we are able to give the following statement of payments to the Home Missionary Society, down to the last annual meeting in August, 1866. The amounts for 1833, 1834, and 1846, are *estimated*.

Aug., 1830,	\$30	Aug., 1842,	\$350	Aug., 1854,	\$380
" 1831,	60	" 1843,	350	" 1855,	300
" 1832,	100	" 1844,	350	" 1856,	500
" 1833,	150	} est. " 1845,	350	" 1857,	450
" 1834,	200		360	est. " 1858,	360
" 1835,	250	" 1847,	380	" 1859,	320
" 1836,	280	" 1846,	400	" 1860,	270
" 1837,	250	" 1849,	400	" 1861,	320
" 1838,	250	" 1850,	350	" 1862,	270
" 1839,	305	" 1851,	360	" 1863,	240
" 1840,	400	" 1852,	430	" 1864,	350
" 1841,	430	" 1853,	380	" 1865,	550
				" 1866,	600

From this table it appears that

from 1830 to 1840 the average amount is about \$250

1840 to 1850 " " 325

1850 to 1860 " nearly 400,

and that for the two last years the Society has furnished for western missions, in 1865, \$550, and in 1866, \$600. These figures give \$11,775 as the result of the Society's efforts. Besides this, there is generally retained in the treasury, from year to year, an average of \$335 for future supplies of materials, and for contingencies. Fifty-five life members of the Parent Society have been made with a portion of these funds.

If we follow the application of these funds more particularly, we find, as already stated, that early in the history of the Society their desire to support some individual missionary, and to establish a correspondence with him, was gratified.

The first thus mentioned is Rev. Mr. WATSON, whose place of labor is not specified.

The second is Rev. Mr. BASCOM, who seems to have corresponded with the Society for about three years (from 1835 to 1838). He is referred to as preaching at four different places, one of which is Pleasant Grove. It is also recorded that he preached at Peoria, the county seat of Peoria County, in Illinois, and that he had founded a church there, which was already greatly prospering. If we compare the present size and importance of this place with its condition at that time, we may be sure that some good seed was there sown by the labors of this Society.

In 1840, Rev. Mr. PEET is spoken of as laboring at Green Bay, in Wisconsin. In the report for that year of the secretary, Miss Angeline A. Ferris, we find the following: "We must look now to Green Bay for the fruits of our labor. If we extend our thoughts to that spot, and trace its probable history, how are we cheered by the prospect! Shall we not find that through our instrumentality the word of God has been made the means of salvation to many, and of much glory to the Divine Master? Will not the people in all future time have occasion to bless the Stillson Benevolent Society?" If we look at that region at this moment, truly shall we see the verification of that prophecy! And so will all labor performed in like faith be productive of similar results.

In 1844, Rev. Mr. PORTER was their missionary at Green Bay.

From 1852 to 1856, Rev. JOHN ALLEN acted for the Society, and corresponded with them, laboring at Margarett, Wisconsin.

In 1857, Rev. STEPHEN D. PEET labored at Genesee, Wisconsin, occupying the same relation to this Society that his father had held before him.

From that time onward I find no mention of individual missionaries. The Society seems to have been content to leave the further direction of its funds to the discretion of the Parent Institution.

Another less tangible, but still appreciable and important result of the labors of this Society, may be found in the diffusion of a spirit of Christian benevolence. It is a well-known fact, as already stated this morning, that this church has, for many years, stood high on the list of contributors to the various benevolent calls of the day. In the especial object for which this Society has labored, it has been surpassed by none; and may it not be supposed that the spirit of liberality here enkindled has imparted life and activity to other benevolent labors!

### OFFICERS.

The following is a list of the officers of this Society. A *star* marks those who are dead:—

## PRESIDENTS.

(For some years this officer was termed *First Directress*.)

- 1829 to 1832, Miss Elizabeth R. Mead (Mrs. Webb).  
 1832 to 1834, Mrs. Samantha Howe.  
 1834 to 1845, \*Miss Harriet Husted.  
 1845 to 1860, \*Mrs. Wm. H. Mead.  
 1860 to 1862, \*Mrs. Isaac Holley.  
 1863 to 1864, Mrs. Joseph Brush.  
 1864 to 1866, Miss Clarissa Mead.  
 1866, Mrs. P. Button.

## VICE-PRESIDENTS.

(This officer was at first termed *Second Directress*.)

- 1829 to 1831, Miss Cornelia J. Graham.  
 1831 to 1834, \*Miss Harriet Husted.  
 1834 to 1846, \*Miss Sophia Peck.  
 1846 to 1862, Miss Clarissa Mead.  
 1863 to 1864, Mrs. P. Button.  
 1864 to 1866, Mrs. D. M. Mead.  
 1866, Mrs. Benj. Wright.

## SECRETARIES.

- 1829 to 1831, \*Miss A. J. Reynolds (Mrs. Wm. H. Mead).  
 1831 to 1836, Miss Laura Mead (Mrs. Zaccheus Mead).  
 1836 to 1846, \*Miss Angeline A. Ferris.  
 1846 to 1847, Miss Elizabeth Stillson Mead.  
 1847 to 1848, Miss Anna M. Peck.  
 1848 to 1849, Miss Mary W. Bonney.  
 1849 to 1859, \*Miss Mary H. Linsley.  
 1860 to 1861, Mrs. D. M. Mead.  
 1861 to 1863, Mrs. Lewis Howe.  
 1863 to 1864, Mrs. D. M. Mead.  
 1864 to 1866, Mrs. Joseph E. Brush.  
 1866, Miss Julia E. Brush.

## TREASURERS.

- 1829 to 1834, \*Miss Mary E. Mason.  
 1834 to 1859, \*Miss Sarah Lewis.  
 1859, Mrs. Edward Mead.



Among the names above mentioned stands one which claims more than a passing notice, that of Miss Sarah Lewis, who for a quarter of a century held the responsible office of Treasurer. It is a remarkable evidence of the great influence which she exerted in the management of this institution, as well as of the generous spirit of its members, that they all, with one voice, so uniformly attribute to her its prolonged and constantly increasing prosperity. When she died, in 18~~40~~<sup>46</sup>, there was a general fear, I may almost say, an expectation, that the Society would soon become extinct. That this has not been the case, but that, on the contrary, it has continued to expand and enlarge its sphere, must be attributed to the permanence of the interest she aided in exciting, as well as to the presence of a sister spirit in the hearts of its remaining friends. Her wisdom, her consecration, her zeal, and her successful labors, will long be remembered in this community.

Such, in brief, is the history of the Stillson Benevolent Society, as gathered from its records. Its members are doubtless acquainted with many interesting incidents and modifying influences which would reveal something of its secret history. Like all other enterprises, it has an unwritten history, which none but the Searcher of all hearts can read. The anxious thoughts, the earnest consultations, the hours of prayer, the word of advice, or encouragement, or caution, at the right moment, and all the social influences that have been brought to bear upon this object, He alone can know who knows all things. But not the less is it true, that no labor for the Lord, whether noted or not by the eye of man, can ever be bestowed in vain.

## APPENDIX

### TO HISTORY OF STILLSON BENEVOLENT SOCIETY.

CONSTITUTION OF THE STILLSON BENEVOLENT SOCIETY, ADOPTED AUGUST, 1829.

The subscribers, regarding the present loud appeal to Christian benevolence as addressed with increasing force to every pious and enlightened mind, feel it their duty and their privilege to engage actively in the cause, and for that purpose have determined to form a society, and adopt the following Constitution:—

ART. 1. This Society shall be called, The Stillson Benevolent Society, of Greenwich. The object of this Society shall be to raise funds, by work and annual subscriptions, for the spread of the Gospel, and to promote the religious and intellectual improvement of its members.

ART. 2. Any person contributing annually to the funds of the Society a sum not less than twenty-five cents, shall be considered a member.

ART. 3. The officers of this Society, consisting of a First and Second Directress, Secretary, Treasurer, and a Committee of four persons, shall be elected annually, and shall constitute a Board of Managers,

ART. 4. The First Directress shall preside at the meetings, and take charge of the work. The Second Directress shall perform the duties of the First, in case of her absence.

ART. 5. The Secretary shall record the minutes of each meeting, and present an annual report.

ART. 6. The Treasurer shall take charge of the funds, expend such sums as shall be deemed necessary by the Board, keep an account of the receipts and expenditures, and present an annual report of the same.

ART. 7. The Committee shall obtain work, and, in concurrence with the other members of the Board, shall prize and dispose of such articles as are made by the Society.

ART. 8. At each meeting, a part of the time shall be spent in reading moral and religious publications, if deemed expedient by the officers present.

ART. 9. The funds of the Society shall be appropriated to such objects and at such periods as shall be approved by two-thirds of the members present at any regular meeting.

ART. 10. This Society shall meet on the last Wednesday of each month, at 2 P. M., at the residence of one of the members, or elsewhere, if invited, as shall be deemed expedient by the Board.

ART. 11. Extra meetings may be called at the discretion of the Board.

ART. 12. Each meeting shall be closed by prayer or by singing.

ART. 13. The Constitution may be altered by a vote of the majority of members present at any annual meeting.

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The Secretary, in her first annual report, states that twenty names were recorded as members at the formation of the Society (August, 1829), and that the number had then (August, 1830) increased to 33.

The following are the thirty-three names that stand first on the list of subscribers:—

Cornelia G. Graham,	Eunice R. Hobby,
Angeline A. Ferris,	Clarissa Brush,
Mary E. Mason,	Mrs. Emmeline A. Holley,
Elizabeth R. Mead,	Frances Wheeler,
Caroline R. Mead,	Esther Mead,
Laura Mead,	Mary E. Mead,
Eliza Timpany,	Zetta Mead, Jr.,
Amy Mead,	Sarah Lewis,
Martha Mead,	Alice B. Sackett,
Mrs. Sarah A. Brush,	Jane Peck,
Abigail J. Reynolds,	Sophia Peck,
Harriet Husted,	Emily Husted,
Samantha R. Holley,	Rachel Sackett,
Frances O. Holley,	Louisa Mead,
Lucy M. Mead,	Elizabeth Mead,
Lueinda Mead,	Zetta Mead,

Susan Merrett.

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An ANTHEM was then sung by the Sabbath School, after which the following paper was read:—

## HISTORICAL SKETCH OF THE SABBATH SCHOOL,

BY P. BUTTON, ESQ., TWENTY-FIVE YEARS ITS SUPERINTENDENT.

WHEN the duty of preparing a historic sketch of the Sunday School belonging to this congregation was assigned me, I very cheerfully assented to the proposal. A long connection with the school, as Superintendent, a growing love of the Sunday School work, and a belief that the record of our past history would prompt to increased effort in the future, all combined to interest me in the matter, and to make me anticipate an easy and pleasant task. The hope also of being able to add something

to the pleasure and profit of this occasion, was an inducement equally strong.

But these pleasing anticipations have not been fully realized ; not from any lack of intrinsic merit in the subject, but from the want of the records and materials essential to its proper elucidation. It is hoped, however, that some things have been gathered and embodied in this paper which are well worthy of remembrance, and which will stimulate the lovers of the Sunday School to renewed diligence in their work.

The earliest authentic record of the Sunday School of this church now accessible, bears date September 20, 1829. The number of scholars in the school on that day was 106. The record also states that a Temperance Society was then formed, and that a large number of the teachers and scholars became members. For the history of the school prior to this date, we are entirely dependent upon the memory of living witnesses. From these, and from the more recent records, we gather the following particulars.

In the summer and fall of 1816, Peter Lockwood, a student in theology, spent his vacation in Greenwich, and assisted the Rev. Isaac Lewis, D. D., in holding extra evening meetings in different parts of the parish. An unusual degree of religious interest was excited in connection with these meetings, and during the progress of the revival, the educational and spiritual interests of the children and youth began especially to be considered. In the middle of the religious interest in the spring of 1817, the original Sunday School of this congregation was organized. There were at that time but few Sunday Schools in the country ; none in this section of our own State. Still, the idea of this mode of reaching the children with religious influences and Bible instruction, springing from the success of the efforts of Robert Raikes and others, had begun to be discussed, and to find earnest advocates among the faithful workers for the good of souls. Miss Sarah Lewis, of blessed memory, and Miss Cornelia Graham, it is believed, first suggested the starting of a school among the children of this congregation. The school was organized with about twenty scholars ; all young children. The first teachers were Miss Sarah Lewis, who was also superintendent ; Miss Cornelia Graham, Miss Margaret

Lewis, Miss Laura Howe, and Miss Alma Mead. Two of these have gone to their reward, the others still live to see the results of their labors, and to encourage us with their presence and their prayers. The idea of a Sunday School did not at first meet with very general favor, even among the members of the church. It may be inferred, however, that it was approved by the pastor, the Rev. Dr. Lewis, from the fact that the originator and two of the efficient workers in the school were members of his own family. The writer can testify, from the recollection of frequent conversations with him during the later period of his life, to the warm sympathy which he then felt in the Sunday School cause. Among the lay members of the church various opinions were held. Some thought the teaching of children was secular work, and should not be done on the Sabbath day. Others, that there was great danger of their receiving improper instruction—a danger which has not altogether ceased even now. Others, that an unsanctified rivalry would be excited among the children, by the inducements held out to them for learning Scripture verses. But others, whose judgment may have been somewhat influenced by personal convenience and pecuniary interest, favored the school very much, on the ground that it would keep the boys out of their orchards during Sabbath noons, and prevent mischievous depredations, which were often too great even for their pious equanimity to bear. The school was held for the first summer after its organization in the house of Miss Graham; for the one or two following summers, in the house now standing next east of the Methodist church; and then, for two or three seasons, in the old school-house, on the post-road. From there it was removed to the galleries of the meeting-house that preceded our present edifice.

The seating of the children during public worship at first caused no little trouble. The front pews of the meeting-house had been reserved originally for the aged and the deaf, but for some time previous had been abandoned by them, because the advantage to their hearing was more than overbalanced by the pain and danger of dislocating their necks. The minister, we must remember, was placed in a circular box near the roof. The teachers, therefore, thought these pews a convenient place to

seat their school during the hours of worship, and accordingly placed them there. But some of the pious people were greatly exercised in mind on this account. They said the children should be taught the humbling doctrines of the Gospel; but, while professing to teach them these, their instructors were cultivating in them an unholy pride, by giving them the "highest seats in the sanctuary." These seats were therefore abandoned after two or three Sabbaths, and one of the teachers sat with the scholars in the galleries. In about five or six years after the organization of the school, consent was granted that its sessions should be held in the meeting-house.

We hear of no further opposition in any form after this. For the first ten or twelve years the school was held only during the summer. Since that time, about 1828, its sessions have hardly been interrupted for a single Sabbath. After the old church was remodeled, the school was held in the basement, and remained there until December, 1841, when, for want of room, it was removed to the body and galleries of the church. When our present house of worship was completed, it came to the lecture-room and these galleries, where our numbers have been increased, our hands strengthened, and the presence and blessing of God have been manifestly with us. The first library was obtained for the school about fifteen years after its organization. Since that time, frequent additions of books have been made to it, and, with suitable and careful officers, it has been efficiently managed. Still the money expended, and the number and value of the books, have never been so great as in many other schools of equal size. This has resulted, in part, from the fact, that so much has been done in the way of supplying the school with papers. The *Youth's Temperance Advocate* was the first one distributed, eighty copies, about the year 1843. This was followed by the *American Messenger*, *Youth's Day Spring*, and other publications, until, for several years past, there have been distributed through the school, at a cost of from \$40 to \$60 a year, from 100 to 110 copies of *American Messenger*, *Tract Journal*, *Child's World*, *Temperance Advocate*, and *Life Boat*. These are so distributed as to supply each family represented in the school with a copy every week.

The first general children's meeting, or Sunday School con-

cert, was held, after much deliberation and fear that such a meeting could not be sustained, on the evening of the second Sabbath in June, 1858 or '59. Since that time it has always been well attended, full of interest, and, in fact, a more crowded meeting than any other held in connection with the religious services of this congregation. The contributions of the school for benevolent purposes began in a systematic form, June 21, 1846. The money contributed was at first paid over to the American Board of Commissioners for Foreign Missions, subsequently to the heathen school fund of that Board, and still later was, by vote of the school, directed to be used for the support and education of two Chinese girls in Mrs. Bridgeman's school at Canton. The appropriations continued in this form until the year 1860. The amounts contributed during this period were small, never exceeding \$75 a year, and scarcely averaging \$50.

On the first Sabbath in May, 1860, a Missionary Association was organized in the school, and a constitution adopted. One of the special objects of this Association, as expressed in the preamble to the constitution, was, and has ever been, to cultivate a spirit of active benevolence among the members of the school. The money raised each year has been appropriated, by vote of the school, for the support of a missionary of the American Sunday School Union, laboring to establish Sunday Schools in the South and West. The missionary now in part sustained by this Association is the Rev. Wm. B. Paxson, son of the veteran Sunday School missionary, Stephen Paxson. The Association holds monthly meetings in connection with the Sunday School concert. At these meetings the monthly letter of the missionary is read, and other missionary intelligence given.

Each class in the school has its treasurer, and a full report of the collections in all the classes is made at every quarterly meeting. There are at the present time nearly three hundred annual and more than one hundred life-members of the Association. The amounts raised and thus appropriated annually by this Association have been as follows :—

1860—1.	\$168 83	1863—4.	\$222 14
1861—2.	188 36	1864—5.	327 61
1862—3.	190 41	1865—6.	336 06

increasing a little less than 100 per cent. in six years. During the same period, about \$150 have been contributed by the school for other objects, such as libraries for seamen, the "Morning Star," and the children of the freedmen. The officers of the Association for the first year were: Josiah H. Reed, President; Charles H. Wright, Vice-President; Wm. A. Howe, Treasurer; Charles H. Wright and Miss Amelia Mead, Secretaries. The Presidents since that time have been as follows:

2d year, Chas. H. Wright,	5th year, Dr. T. S. Pinneo,
3d " Moses Cristy,	6th " Rev. W. H. H. Murray,
4th " Dr. T. S. Pinneo,	7th " Lieut. Benj. Wright.

For the sake of brevity, we omit the names of the other officers; but there was among them one, Thomas R. Mead the 2d, Vice-President, whose memory will long be green among us, and the mention of whose name suggests an example of one who was ever ready for toil and ever true to duty. We had marked him for a bright career of usefulness in the Sunday School, in the Church, and in our public affairs. But the country called upon her patriot sons to defend our national life. He answered the call, entered the army as second officer in company I, of the Tenth Regiment, Connecticut Volunteers, fought at Roanoke, was promoted, commanded a company in the battle of Newbern, and died while in charge of one of the forts at Washington, N. C. Other members of the school have served their country with equal fidelity. Some have returned to the places they left when the war began. Others died as true soldiers in the midst of the conflict, leaving us as their legacy the record of their virtues and their bravery, and the priceless blessings that shall come from universal freedom in the land, and a restored national union.

Prior to 1849, we have no means of knowing the number of scholars and teachers belonging to the school. At that date, when the original association was disbanded, and the school taken under the direction of the church, it had increased from six teachers and twenty scholars, the number at the beginning, in 1817, to an average attendance of twenty-four teachers, and about one hundred and fifty scholars. Since then it has slowly but surely advanced, till it now numbers forty-two teachers and officers and three hundred and two scholars.



One marked feature connected with our school, has been our teachers' meeting. This was started in December, 1841, was held for a few years on the same evening with the weekly church prayer-meeting, in the basement of the old meeting-house. Subsequently it was changed to Sabbath morning, at a quarter before ten o'clock, and has been continued at that hour until the present time. So far as the writer can remember, this meeting has never been omitted more than three or four times during a period of about twenty-five years. At these meetings the lesson of the Sabbath is examined, and prayer is offered for the blessing of God on the school. Some of us can testify to the inestimable value of these meetings, in bringing teachers into closer sympathy in their work, and greatly increasing our knowledge of the Word of God. None of us can ever forget the punctual attendance at those meetings of the Rev. Mark Mead, continued until he was over eighty-one years of age, and even up to the Sabbath but one before his death. His expositions of difficult passages in the lesson were always clear, and showed a remarkable skill in making one passage explain another, proving scripture by scripture. If it were proper to speak of the living, we could mention other teachers still in that meeting, who will long be remembered for their knowledge of the truth and their faithfulness to duty.

The following list embraces the names of the different Superintendents of the school since its organization, and the order of their appointment: Miss Sarah Lewis, Wm. Lester, Mason Grovenor, Wm. Bushnell, Wm. B. Sherwood, Rev. Elam Clark, Rev. Joel Mann, Deacon Jonas Mead, and P. Button. The period of service for the first eight cannot now be ascertained. The present Superintendent was appointed in December, 1841, and has been continued in the office since that time. To no one of the above-named officers does this school, to-day, owe so large a debt of gratitude, as to its principal originator and first Superintendent, Miss Sarah Lewis. From the day of its organization, in 1817, to the day of her death, November 14, 1860, she filled the office of principal or assistant Superintendent. Always in her place, always judicious in her management, kind, affectionate, self-sacrificing and sincere in all her deportment, she won the confidence and love of the school, and by

her teaching and example "allured to brighter worlds, and led the way."

During the last few years an important work has been done by the teachers of our school in organizing and sustaining branch or mission Sunday Schools in our own neighborhood. At the commencement of the war, four of these were in successful operation. The Superintendents of two of them joined the army, and another removed from Greenwich. This fact, together with some changes in the condition of the districts where the schools were held, has occasioned the discontinuance of three of them. One of them, the school at Steep Hollow, has always been, and still is, a flourishing school. It is held in a neat and commodious chapel built expressly for this purpose. It was established as a Union School, and all denominations are cordially invited to co-operate in sustaining it. But, for the last seven years, most of the teachers have been members of our school, and at the present time there are but two exceptions, and these are members of this congregation. The whole number of teachers and scholars in the Steep Hollow school is about one hundred and ten, with an average attendance of from seventy to eighty. Probably there are but few Sunday Schools in the State, so far from any center of worship, which have been so long and well sustained, or productive of so much good.

It may be well before closing this imperfect sketch, to inquire to what extent our Sunday School has been a nursery of true piety, and an efficient agent of the Church in securing the salvation of souls. There have been added to this church, on profession of faith, since 1846, a period of twenty years, 238 members; 214, or more than nine-tenths of these, belonged to the Sunday School. We do not infer from this that they all, or even the majority of them, received in the Sunday School those direct religious impressions which led them to the Saviour; but we do infer that they acquired, by their connection with the school, that knowledge of the Word of God and of their duty which made them more easily susceptible of those impressions. Especially do we infer this, when we know that from the large number in our congregation during these twenty years, not connected with the Sunday School, so few, so very few, have given their hearts to God. One other fact on this point will

close this imperfect sketch. It is not known that any member of this school, old enough to give intelligent evidence of a Christian experience, has ever died, while connected with the school, without a hope in Christ.

Do not these facts, as well as the present numbers and prosperity of our school, give unmistakable evidence of the Divine favor? For all, therefore, that God hath wrought in us, and by us, and for us, in our blessed work, let His name be praised; and, fellow-workers, let our remembrance of His goodness in the past incite us to greater diligence in the future, and to the firm purpose that, with His help, we will so labor, and pray, and teach, that all the young of this congregation shall learn the way of life and walk therein.

Rev. Mr. MURRAY then said: "It was intended at this point to let all our brethren loose upon you, but having decided upon giving an opportunity this evening, we hold them back, except our brother, Rev. S. B. S. BISSELL, who has to leave us this afternoon, and will therefore be heard from now."

## ADDRESS OF REV. S. B. S. BISSELL.

I am very sorry that some one of those dear friends who are held in bonds from anxiety to speak was not permitted to take my place, for I assure you I am not in that category. If you cast your eye over the programme of the meeting, you will find upon it two announcements in regard to which I wish to say a word. The latter is "Addresses by invited guests."\* I have learned to put a different signification upon some words in our language as I have grown older, and I think I shall in the future have a new interpretation to put upon the term "invited guest." In my simplicity, I supposed that when a man was invited to a feast of fat things, he was invited simply as a guest, and not to provide any part of the entertainment. Looking now at this announcement, "Addresses by invited guests," and considering my own unhappy relationship to that class, I am reminded of a sign inscribed over a boarding-house in New York: "Gentlemen taken in and done for."

In one of the chapters of the Book of Chronicles of the Still-

\* See Programme, 16.

son Benevolent Society—I cannot tell now which chapter—it is written that when gentlemen were invited to the festivals and annual feasts of that society, they “might rest assured they were never to be imposed upon by an extortionate valuation of the wares.” I can readily believe that announcement in regard to the Stillson Benevolent Society, for I have had the privilege of attending its anniversary feasts, and was very often “taken in,” in a very pleasant sense of the term, but never “done for” after the manner I find myself this afternoon. I have no doubt that other gentlemen have been “taken in” by the Stillson Benevolent Society—and I think it ought to have been mentioned by the worthy brother who gave us its history (not “taken in” in the sense of being imposed upon, observe you, because it is expressly written that they never were imposed upon)—a great many gentlemen have been permitted to attend those social meetings, and in finding for themselves helpmeets for the journey of life, they are willing to testify that although very kindly “taken in,” they never have been “imposed upon by an extortionate valuation of the wares.” [Laughter.] Now let me fall into the hands of the ladies, not into the hands of the gentlemen of the Second Congregational Society of Greenwich.

The second part of your programme to which I call your attention is that relating to the reading of the Scriptures by a Doctor of Divinity.\* When I came into the porch of the church this afternoon, I found myself in the condition of the Irishman who said he was “forced to volunteer;” for my brother came on these pulpit steps, after having lain in wait, and forced me to perform the service, and stated that I had “volunteered” to take this part. Now, I never did any thing of the kind—*volunteer* to take any part, and especially a part that had been given previously to a Doctor of Divinity.

Excuse me, dear friends, for saying these things in a way that seems somewhat lightsome in tone, perhaps, for the spirit of this occasion; but surrounded as I find myself to-day, so unexpectedly, with all these tokens of joy and gladness that are looped over our heads and that smile upon us from every side, I can hardly realize that I am in one of the old Puritan churches of New England. Who that saw this strait-laced

\* See Programme, 2.

people, in their high-backed pews, twenty years ago, would have thought to find them ornamenting their church with evergreens and flowers? A change, truly, must have come over "the spirit of your dream," dear friends; and yet I cannot but think it is a very pleasant dream, and I would not wish to disturb the beautiful vision.

Our Brother MURRAY treated us this afternoon to some very pleasant and kind words. Turning his voice to us, he was pleased to address us as "gentlemen." It struck me that we ministers are not often addressed in that way. We are frequently spoken to as "brethren;" but to be addressed as "gentlemen" in this kindly way, I am sure, made us somewhat elevated in our own estimation, and leads me almost to forgive you for placing me in this position. I did mean to say in regard to the term "invited guests," that after having taken the place of a Doctor of Divinity in the morning, I thought I was clear for the rest of the day; but when I came on the platform in the afternoon I was seized hold of by one who is very apt to seize hold of people. If any one comes within reach of PHILANDER BUTTON, and is not told that he must work, it shows that he wandered where he had no business to go. And by the way, friends, I do not know that I shall violate the proprieties of the occasion at all, but am rather obeying the precept of the Word of God, when I say in regard to the gentleman who forced me into that position, that I am going to pay him off (and if he says aught against it, I appeal to the Scriptures, which teach us to do good to those who have not done good to us) by saying this—which I say in playfulness, but in all sincerity, and I think the universal heart of the church will bear me out:—that he who makes others work is always willing to go forth and work himself; and if he will permit me to make the remark, I would say that if it were given to him to re-write the Fourth Commandment (provided, indeed, that he would consent to give himself any rest at all), he would make it read: "Six days shalt thou labor and do all thou hast to do, but be sure that every one of you does all the work possible in those six days," You are indebted to him in many ways, and may he long be spared to exercise the influence he has been permitted to exercise these many years.

I cannot forego the pleasure of saying a kindly word in regard to another venerated one, whom I am sure you remember with gratitude, and welcome with a peculiar emphasis this afternoon—who gave to us those lessons of age and wisdom that were spread out for us on the record read this morning. Long may the strength and vigor that is the envy as well as the admiration of us young men—long may that vigor be continued to the servant of the Lord. It has been my privilege to sit at his feet and under his ministry, and I know that I but speak the sentiment of those who have shared in that privilege, when I say that this church was highly favored in having such a watchman on its tower.

I do not know why it was given me specially to be forced into this service this afternoon, except for two considerations. Whence do you, dear friends, as a Society and Church, derive your origin under God? From whence did you spring? Oh! I pray you not to look down loftily from your hill of Zion on the homestead on the other side of the Mianus River. Possibly it was because I had the privilege of serving that Church of God for thirteen years, that I am placed here this afternoon, as having in that way a distant relationship to your own Society, although not born among you, nor even an adopted son. Remember, I pray you—I will not say the “hole of the pit from which you were digged,” although that figure might be suggested to one who had been compelled, as I have been, to ride through its streets and alleys in the spring of the year—but, friends, I beg you will not forget your origin, or that the ancestors of those who founded this church, first planted their feet on the other side of Coscob Bridge; and because you have got up in the world, do not look down upon your poor relations. There will be always difficulty in maintaining a Church of Christ in that locality. It is an invariable law in societies, as in nature, that the strong draw away from the weak; and that little church on the other bank of the Mianus must always remain feeble. They are not like those feeble folk spoken of in Scripture that “dwell in holes in the rock;” they dwell on a champaign, a little level, and until there is some revolution in nature, they cannot rise far above that level. The Lord has enabled them to maintain that level; precious seed has been

sown that has brought forth fruit to the glory of Christ. There is Stamford, rich and prosperous, on one side, and this strong society of the Second Congregational Church on the other, offering inducements for absorption. There is a great temptation to run away from a little church, that must be always struggling, where there must be always self-denial on the part of members to sustain it—a self-denial that you scarcely know the meaning of, in regard to supporting their minister; and without a lively interest in maintaining the work that has been commenced, the people will join themselves to neighboring societies, where they can get entertainment, and all the privileges of church membership at a cheaper rate. Give, therefore, your active co-operation to the mother church which bore you. Do not let her become decrepit and infirm because of the disabilities of her position. There are precious children of God in that community, and have been from the time when an old mother in Israel, with but few to sympathize with her, used to start from home on Sabbath mornings,—having a pile of split wood and her dinner in the back of the wagon, and a little boy to help her,—go over to the old meeting-house, where the bats darkened the roof, and with her own hands sweep out the church and make a fire, to prepare for the minister of Christ. From that time to this, never has there been a failure of some such spirit.

By way of parenthesis, I ought to throw in an explanation in regard to that piece of interesting history which Brother Moore, our State Missionary, gave us. He said that at one time in the history of the church, there were fifteen women and one man—even passing beyond the Scripture average, where only seven women laid hold of the skirts of one man. Here fifteen women laid hold of the skirts of one man, and he, doubtless, having more sins than would afford of having his skirts holden up. It is said that the man suddenly disappeared, dropped out. One would have supposed that these fifteen sisters would have taken care that that man did not disappear from their number. [Laughter.] He was certainly a valuable member of such a community. But he did disappear. Do you know how it was? I do not know that there is any record on the subject, but tradition says the trouble was that

these fifteen sisters found him not to be a "help-meet" for them, and they thought they ought to discipline him for irregularity. Then came up the solemn question, Whether fifteen women could discipline one man. [Laughter.] Well, while that subject was in agitation, the man became agitated, and seeing the dark cloud that was rising, he volunteered the offer, that if the fifteen sisters would let him alone, he would let them alone; that is to say, he would disappear, he would drop out; and drop out he did. [Laughter.] I believe there was no discipline in the ease—there is no record of any—except the wholesome discipline of fear, that worse things might befall if he did not flee.

I know there is one fact, dear friends, that may tend to cut off your sympathy somewhat from that church. I think Dr. Linsley mentioned that it was a striking peculiarity in the history of this Society, that none of the original names have disappeared from Greenwich. You have all settled down in the old homesteads, and your dwellings are among the hills. Now to show you what I mean, when I say that there is a very serious dividing line between you and your sister church, I have to state, that there is not a single MEAD on the other side of the Mianus River! and if that is not a wonderful fact in the history of this community, I do not know of any in the town of Greenwich. When I first went there I was exceedingly puzzled by the introductions I received. It was "Mr. Ferris," "Mr. Lockwood," "Mr. Lockwood," "Mr. Ferris." Between Ferrises and Lockwoods, I was greatly embarrassed to know which was which; so I made it a point to salute the first I spoke to as "Mr. Ferris," the next as "Mr. Lockwood," and so alternately; and when I came to make a church record, I found there were nineteen families of Lockwoods, and nineteen families of Ferrises, besides eight families of Pecks; and I fastened that in my mind by saying "four pecks make a bushel;" so that I had nineteen Lockwoods, nineteen Ferrises, and two bushels in my flock. But while there were Ferrises, and Lockwoods, and Pecks, there was no Mead. I know that the most of you are Meads, but I hope that for that reason you will not look down on the plains on the other side.

In regard to that point, I have only to urge, seriously and



solemnly, dear Christian friends, do not let the Mianus River divide your mother from you. Do not let that stream cut off from them your sympathies, your prayers, and kind co-operation.

The other thing I meant to say, was in regard to the Sabbath School. I do not know whether I ought to attempt to do it, lest I should make a "moving" speech; but I will be brief. My dear young friends who sit yonder, in the rear of your fathers and mothers, let me say a word to you before I close; and let that word be *here* [pointing to the legend above the chancel], in this beautiful green. Let these words be ever green in the memory of you all, dear friends. "In place of the fathers are the children." Very soon will that be true in reference to you who are now fathers and mothers. In your place will be the children. They will occupy these homes; they will till these farms; they will sit in these seats, and will sustain these interests of Zion. Therefore let your warmest sympathies, your most earnest prayers, and most constant endeavors be given to your Sunday School, to push it forward to a higher standard of attainment even than that which it has yet reached.

Dear young friends, remember, I pray you, what has been said in the report made to you this afternoon by your Superintendent. Oh! what an attestation to the covenant-keeping faithfulness of our God was that in the wonderful fact, that not one of the pupils of this Sabbath School, so far as known, who has reached an age at which he or she was able to give an intelligent evidence of receiving the Lord Jesus Christ, had died without giving that evidence! Oh! which of you boys, which of you girls, will break the charm of that blessed truth? Shall it be said of any one of you, dear young friends, that this boy, or this girl, in dying, was the first boy or the first girl from the Sunday School of the Second Congregational Church in Greenwich that died without hope? And that you may not die without hope, do not live without hope; and that you may not live without hope now, give your hearts to Christ, that you may have hope.

In place of the fathers, soon shall be the children; and you, dear young friends, must come forward to take up these responsibilities, to discharge these duties, to receive this precious trust

which has been handed down for five generations from father to child, from father to child, from father to child, from father to child, from father to child—five times over. Very soon it will be your place to receive this sacred trust. God grant you may prove worthy, and when future generations come up to this Hill of Zion, they may look out and see that its beauty has not been diminished, its glory has not been tarnished, its strength has not been weakened, but it stands as firm, shines as bright, and is as fruitful in good works as ever it was in the history God has given it.

The services of the afternoon closed with

AN ANTHEM by the Sabbath School, and

THE DOXOLOGY, in which the congregation joined.

The guests and all of the congregation who remained were again taken in charge by the ladies, and provided with an excellent and abundant repast. An hour was passed in pleasant social intercourse, in the revival of old friendships, and in interesting reminiscences.

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### EVENING SESSION.

The evening meeting commenced at seven o'clock, and was opened with prayer by the Rev. Dr. CLARK. After this the audience listened to the following

ADDRESS BY REV. PLATT T. HOLLEY.

When I return home I shall have traveled nearly two hundred miles to attend to your anniversary. This alone shows the interest I feel in it; and I feel a deep interest, not simply because this is the place of my childhood, not simply because this is the church with which I connected myself in early life, but because I am a lineal descendant of one of its earliest pastors. I am therefore "to the manner born"—not to the "manor," as some erroneously quote Shakspeare. My own memory extends back fifty years or more—one-third part of the entire period commemorated here to-day—and there are many facts of interest within my recollection that I would like

to call attention to, were not my time limited, and that there are others to follow.

The commemoration of the one hundred and fiftieth anniversary of this church, with which so many of us have been and are still connected, is an interesting event—interesting not only because it recalls scenes long since passed, but as reminding us of this: You, who are now forming a connecting link between the past and the future, and are therefore to determine what the character and history of this church shall hereafter be, as you have to some extent formed its past character and history, are to see that it is handed over to others a pure, enlightened, Christ-like church; and you are to do this by yourselves, possessing these characteristics, and handing them over, through your influence, to those that shall come after you. In this way every generation of Christians models the character of its successors, and, through them, the character of the generation that shall next follow, and so on almost indefinitely. The influence of those who formed this church is doubtless felt to the present time, and will be many years hence; for spiritual seed, once sown, becomes perennial, I had almost said eternal, and the seed we sow will grow up many years hence. Let us see that it is the good seed of the Gospel, of true, enlightened Christian character, that the harvest may hereafter not only be abundant, but rich to everlasting life.

I shall not allude to the incidents with which my own memory is stored, some of which are interesting to me and might prove so to you. One good thing you have done in erecting this noble edifice, which is so beautifully adorned this evening, and which I hope will stand many years, a monument of your enterprise and labor. But you need something more. You need to turn your attention toward your cemeteries, or places of the dead. The one lying near by is not what it should be, with its dilapidated walls; nor is the one lying yonder. You need to enlarge and beautify these; or, what would perhaps be still better, you need to select some spot sufficiently large and convenient, if possible, that shall be the burial-place of this community, where those who are not already supplied, or those whose lots shall hereafter be filled, may find for themselves and their families a suitable resting-place, and it may be for the

stranger that is with them. Such a cemetery I think you will eventually need, and he who shall procure, and arrange, and beautify such a cemetery will secure honor for himself and be a benefactor to this community. We cannot, my friends, do too much to render interesting and inviting the places where sleeps the dust of those we love and who have loved us, and where, it may be, our own remains will soon be deposited. Those for whom we feel this interest may not, indeed, be conscious of what we are doing for them. The sleepers beneath those graves may not know that we are planting flowers over their remains, or evergreens around their monuments. They may not know it, but we shall know it, and it will refine and ennoble our own nature. It will keep warm in our hearts the memory of departed ones. It will link in interest the living with the dead. You have provided this beautiful house of worship for yourselves. Now procure a suitable cemetery, or cemeteries, where, until the archangel's call, may rest the bodies of those who have worshiped here and elsewhere for many generations, and whence, having long slept together in dust, they may together rise, to worship God forever in His magnificent and eternal temple above.

I am happy to meet and greet here to-day so many of my friends and acquaintances from other churches, and I hope and trust we shall all bear from this place remembrances that will be pleasant and useful to us during the remainder of our lives.

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The Rev. Mr. MURRAY then made the following remarks :—

MY FRIENDS: I deem it not the least profitable part of this occasion that it will yield suggestions which you, as a people, should receive—such as have this afternoon been made by Rev. Mr. Bissell, pleasantly put, but none the less worthy to be listened to, and now again from the brother who has just addressed you. His thoughts have been mine. As I am going to leave you, the reflection has arisen, how unworthy of you are your cemeteries. My own native town has been at large expense in this matter, and I am sure you but need the suggestion to have it fittingly attended to.

It is with no invidious comparison that I single out Rev. JOEL MANN as *the man* whom you will listen to to-night with deep

interest; but upon his shoulders rests the weight of many years, and you should be careful to attend to the old man, if you would have the full profit of his discourse.

## ADDRESS OF REV. JOEL MANN.

I am very much obliged to my brother on the right for his kind and complimentary introduction of myself to this audience. The organization of a church after the apostolic model of simplicity and self-control is, in fact, a memorable event, connected as it is with the spiritual welfare of following generations of those who may participate in its privileges and blessings. It is a beacon-light, set up to guide voyagers on the treacherous ocean of life; a light to warn them of danger, and to guide them in the way of safety and peace. It is a fountain set open for the refreshment of the weary and the strengthening of the faint. It is God's mode for the education of his reasonable, accountable, immortal creatures; a school in which his own lessons of heavenly wisdom are taught and learned; the most important instrumentalities to be employed in our world for fitting us for the things of heaven. There is, then, a manifest propriety, my dear friends, in commemorating with thankfulness an event which so involves the present and eternal welfare of our fellow-men.

One hundred and fifty years ago was, indeed, the beginning of small things here; but the progress which has been made, under a wise and guiding Providence, shows that we should never despise the day of small things. The weak have become strong; the little flock, indeed, a great multitude; and we have come together, to-day, to look over the past, to impress upon our memories afresh the interpositions, the merciful acts, and the abounding grace of God to this people.

A hundred and fifty years ago, ministers of the Gospel initiated the great Apostle, in laboring with their own hands for their maintenance, as we have been shown to-day. We were told of the Rev. Mr. MORGAN, the first pastor of this church, being allowed, by the people of his Society, as a special favor, I believe, to run a tide-mill, in part to obtain a livelihood. They thought, undoubtedly, the good man would have time enough to labor while the tide was coming in. But they soon found that his grinding of their corn and wheat did not enable him to grind

spiritual food for the people. The ecclesiastical hopper was not full, and there was danger of spiritual starvation; whereupon a committee was appointed to wait upon him, and to request him to employ a man to run the mill in his place, and if he refused to vacate the mill, then he must vacate the pulpit. It reminds me of the case of a minister of the Gospel, under the necessity of laboring with his own hands for his maintenance, who said: "My people cheat me and I cheat them." It might be a question of casuistry, which of the two parties was most to blame; but I think both were losers, and I think, too, the people were the greater losers.

One hundred and fifty years ago was not a time of revivals here, as we have been told in the admirable address of this morning. For about seventy-five years the successive pastors of this church labored on very faithfully, I have no doubt, but with very little success. The showers of divine grace did not descend upon these hills of Zion. Yet there were plants of righteousness that grew and prospered by the unchanging love and abounding grace of God. How great has been the change within the last fifty years! How frequent and abundant have been the showers of divine grace! Truly, brethren, "this is the garden of the Lord," which, under His kind and gracious culture, has flourished greatly, and brought forth abundantly the fruits of holiness. The long pastorate of Rev. Dr. LEWIS did very much for accomplishing the unity, the spirituality, and the prosperity of this Church and Society. He and his labors deserve to be held in long and grateful remembrance. He was a man, as you know, of great practical wisdom, of dignity, and urbanity of manner: a very able and faithful preacher. He loved God's truth, and he declared that truth with great fidelity. I shall ever cherish in my heart a reverence and affection for that excellent man of God, whose life was spared through all my ministry here. His son, who was his successor, and my predecessor, was greatly blessed in his ministry. Under his pastorate, there were very interesting and profitable revivals of religion. We changed pulpits and localities. I came here from a former charge in Bristol, R. I., and Mr. Lewis went from this place to Bristol. Which of us made the better bargain, I will not say.

My memory runs not back so far as a hundred and fifty years ; yet I recollect well, when I came here, thirty-six years ago, this village did not present a very attractive appearance. There were but few houses, and those old, with time-worn coverings, the roofs running down in the rear almost to the ground—having escaped the ravages of the British, in the revolutionary war, and the depredations of tory cow-boys (which I suppose meant “cow-stealers”). The streets were lined with dilapidated, staggering stone walls, and were very rough. No such thing as grading was known here at that time ; and here was plenty of primitive rock. I confess, that to me the external appearance of things was rather forbidding, so entirely different from all that I had been used to. But God has made here a landscape which the beholder may look upon with unfailing delight ; and so, when the Rev. Dr. Sprague came here to preach my installation sermon, he looked around and said : “ Why, Brother MANN, how is it that you contrive to get into the pleasantest places in the world ? ” I soon found that these unsightly, antiquated houses contained an intelligent, industrious, conscientious, God-honoring people, and I soon became very much attached to them. Truly, all is not gold that shines.

I am very much inclined to find a little fault with the commemorative discourse of your pastor, because it does not give me credit for the full length of my ministry here, in this important congregation. I wish to have the honor transmitted to posterity, that I was the minister here just as long as the truth will allow. The discourse says that I was pastor here six years. Well, that is part of the truth, but not the whole truth. I was here, as instituted pastor, that number of years ; but I was here as preacher and acting pastor nearly a year previous to my installation. Now I confess a little pride in regard to this matter, and I desire that when his discourse of to-day goes to the press, I may have full credit for the length of my ministry here, which was a very bright and important part of my ministerial life.

None of you, who were here in 1831, will ever forget the manifestation of the power and grace of God which was given at that period. My record states that about one hundred then received new life from Him who is the fountain of life. Most of them united with the Church, and I trust have been shining

in the beauty of holiness, from that time to the present. Many of you recollect, I presume, that at that time the aged, venerable, and excellent members of this church were very much afraid of what was called "*New Lights*," as being unreliable and spurious. Under the staid and conservative pastorate of the two LEWISES, having gone on prosperously, the brethren thought it dangerous to depart in any manner from the good old way. I recollect very well, what was alluded to this morning, that there was dissatisfaction in having a Sabbath School, as being inconsistent with the sacredness of the day. Well, I am in favor of old things in many respects, and have been always opposed to disorder and extravagance in matters of religion; but it has appeared to me that the wheels which carry us on in the path of duty, need not always run in the ruts that have been worn deep by those who have gone before us. We need not be very anxious to steady the Ark of the Lord, when we are laboring zealously and faithfully for the salvation of our fellow-men. Why, brethren, the Lord can take better care of His Ark than we can, and He will keep it in safety, although it be drawn by kine.

So I ventured upon instituting a protracted meeting—the first, I believe, ever held in this State. I did not dare to lay the subject before the Church, thinking it would create contention and division, and that would spoil the whole thing. So I took the responsibility upon myself, and God took the meeting under His own care, and guided us, weak and ignorant as we were, in the management of it. He had great and glorious designs to accomplish by that meeting, and He fully accomplished them. The result is known to you all, and will be for the praise and glory of God through the boundless ages of eternity.

The erection of a parsonage for the accommodation of myself and family, and those that should come after us, was another movement, and a very important one, in the progress of this church and society. A new house upon this hill! What a novelty! Generations had not seen such a thing. It was a new era. It broke up the long-continued sameness, and the idea, that "a handsome house does not make potatoes grow." It started a new line of enterprise; it created new ideas; the people caught the spirit of improvement; and what do we behold now? Not



only this hill of the Lord, but the town, adorned with spacious and costly edifices. And now, with a church edifice, spacious and imposing, erected of imperishable granite, you have all the external means necessary for prosperity, for generations to come. God has wrought great things among you. Be ye thankful; ever realize your entire dependence on Him, and continue to look to Him for His grace to help, and for the constant effusion of His Holy Spirit. Be thankful for what He has done for you; live in peace; and the God of Love will be with you.

The shadows of life are deepening upon many of us; our period of labor and of trial must soon close, and we are looking forward with hope to the glorious rest which the Gospel promises. Let our juniors who come after us realize the immense importance of the interests committed to their care, and guard them well, so that posterity, who shall commemorate another centenary, may acknowledge and praise God for your wisdom, your piety, and your Christian benevolence. Remember that you do not live for the present. Realize your position, and the importance of the age in which our lot is cast, and, my dear friends, one and all, live for God and heaven.

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MR. MURRAY: The next gentleman who speaks to you is one who was not long with you, but who still remembers you with affection and interest, evidenced by his presence—Rev. Mr. HUBBELL.

REMARKS OF REV. STEPHEN HUBBELL.

MY FRIENDS:—I suppose that few of you remember me. I do not belong to the “apostolic succession” of this church. In the summer of 1829 I ministered to this people, in one form or another, for six months. I then boarded in the family of the late Dr. DARIUS MEAD, a good and pleasant home for any one. A very cultivated and agreeable companion was the doctor. He treated me with a great deal of consideration and kindness, and often, when going to North Castle or elsewhere, on professional visits to the sick, he would take me in his chaise. In this way I had many a delightful drive, and saw much of the neighboring parishes. The doctor was then maturing the plan for a new cemetery, which was laid out not long afterward.

I did not come hither in those days to be accepted or rejected, but to supply the place of a worthy man whom you had failed to procure. It so happened, however, that I remained here for the space of six months, always ready to occupy the pulpit, but stepping aside when a Gabriel came down from heaven, or any one else, to preach. Meanwhile I had a rare opportunity to see much of human nature. The agents' visits were neither "few nor far between." Almost every one whose mission it was to enlighten the people in regard to a society formed, or about being formed, whatever the object, came here,—and went away the richer for his coming. This place was considered good pickings for benevolent societies.

Death has taken away many with whom I was in a degree familiar, but still their memory is precious to me. Some things have been said about this beautiful sanctuary. "Ah! it is indeed grand and beautiful. But it occurred to me, the first moment I looked upon it, how unadorned and naked the ground around it. It stands like a light-house—not a tree or vine anywhere within reasonable distance. It is not according to my notions of good taste and beauty that a sanctuary should be set upon a rock, and no overhanging elms and creeping vines to shade and adorn it. When I went to my present pastorate, a beautiful village church was erected; but not a tree or shrub around it. So I went to work to plant trees as earnestly as to preach the gospel. I believe it impossible to do any thing in any place toward elevating character and bringing along the social and moral interests of the people, without inculcating among them the love of beauty. I adopted this plan: that every young man should plant some thrifty elm, some pine, or maple, or balsam tree, and that *that* should be his monument. If he lived, that tree should be cared for, and another, if need be, placed in its stead. And you cannot think what a power this was among them. I have in my mind's eye a man that became loose in his habits,—who went to the war, and died. Even after he had ceased to be a regular attendant upon public worship, he remembered his elm-tree, as a mother does her child. Whenever he came home, he stirred the ground around it. And so all the young men looked out sharply for their trees. Now I suggest that you, A, B, and C, young men of

this parish, plant something round this beautiful house that shall testify to your taste and love of the beautiful, and show that you have some interest here. Unless you try the experiment you can have no conception of the power it will have on you. Every man, I take it, that lives among his fellows, should plant at least a tree, which shall not be his grave-stone, indeed, but shall be the means of showing that he has been in the world, and has done something worth doing. What a fit topic that would be for a thanksgiving sermon; and I wish it were felt to be the duty of every man to have some monument of himself. He that is poor and can bring nothing but a tree, let him bring a tree; and he that cannot do that, why, let him dig up a stone that is in somebody's way. Let him be able to come to the sanctuary and say, "I love this place, and here are things I have done."

There is one scene which I witnessed in the old meeting-house, that I thought, then, was the most impressive I had ever beheld, and I wish I had taken notes, and were able to do it such justice as Carpenter has his intercourse with President Lincoln. I remember, in the summer of 1829, an agent came along who urged very strongly the importance of forming a total abstinence society. The thing was new then. The good people had not developed their piety as they have since, in connection with that great reform. As I sat in the pulpit with the agent, I noticed that Rev. Dr. Lewis, who was on my right, eyed the speaker with great attention. After the discourse was ended, and the matter had come to a point, the pledge was presented. I wonder if any of you have that pledge now. It was laid upon the table, and Rev. Dr. Lewis, a head and shoulders above common men, came forward with his staff in his hand, and spoke to this effect: "I have lived to see a great many things tried to suppress intemperance, and I think that at last we have found the perfect remedy. I think that total abstinence is the cure for all the mischief which intoxicating beverages have introduced into the community." Oh! the grandeur of that form! The depth, and power, and melody of those tones! how he looked at the people, and how they looked at him! With such a beginning, coupled, as it then was, with a few other chief names, the temperance reformation prospered

here. I think if you should find the copy of that old temperance pledge, and Dr. Lewis's name first on the list, you would do well to put it up somewhere about this sanctuary, so that men might see it and call it to mind.

I admired the practical wisdom of that venerable man. In those days, in the Seminary in New Haven, we had no full instruction in church discipline, and I received more benefit from Dr. Lewis on the subject than from any other source. He looked through men. He did not undertake to put a halter on the transgressor, and make him feel that he was under a tight rein. He told me a case that illustrates his manner. He said there were two farmers living near together. The sheep of the one, in the spring of the year, got into the winter grain of the other, and were making sad work. The man whose field was suffering went to his Christian brother and told him he could not have it so—that he must take care of his sheep. The other paid no regard to his application. These men lived, one on one side of the State line, and the other on the other. A nice time two persons so situated could have, when they wanted to be naughty and escape the law. The offender could not be sued readily. The owner of the field came to Dr. Lewis and said, "I have a neighbor who lives near me, whose sheep are on my grain almost every day, and I have tried every thing I could to bring him to better views and better practice."—"Oh!" said Dr. Lewis, "have you talked with him?"—"Yes," said the farmer, "I have said every thing I could."—"Did you talk to him as a Christian brother, or tell him if he did not take care of his sheep you would prosecute him?" He dropped his eyes, and said, "I never thought of that." Said Dr. Lewis, "Go and see him again. Do not threaten to sue him, or do any thing in a threatening vein; then if he does not attend to you, come and see me again." Weeks and months passed away, and the doctor heard no more from this offense. Once he met the complaining farmer, and asked him what had become of that affair. "Oh!" said he, "I have talked with him, and I believe he is a good man. If he ever pays me for the damage, very well; if not, very well; I have no more to say about it; I am satisfied." And about his preaching, he told me some things rather interesting. He said when he came here he began to preach from a brief.

In those days he walked a certain time in his study, thinking over his sermon, and then wrote down a skeleton, and when he went to church he put the skeleton in the crown of his hat, and thus took it into the pulpit. Having preached very earnestly one Sabbath morning against some false views prevalent in the parish, he was accosted by one of his hearers when he came out, and asked whether he believed so and so. The doctor said he did, and went on to reason with the gentleman, who accompanied him to his house, where they continued absorbed in conversation until the bell rang. Then, he said, he took his hat and went to church again. He was accustomed to take the old brief out during the intermission, and put in the brief for his afternoon sermon, but on this occasion he had been so absorbed that he forgot it. "I had to preach without any brief," said he, "and from that day forward I took no paper with me into the pulpit."

The doctor related to me an anecdote of an old lady he had in his parish, whose name was Howe. She was a godly woman and lived to a great age—nearly, if not quite, one hundred years. One day, as he was making a pastoral call at her house, she said to him, in her peculiar way: "When I was young, and for many years afterward, I could hear a sermon, and take it home to think it over, and digest it at my spinning-wheel during the week. Afterward, as I grew old and forgetful, I listened to the preaching and applied it right on the spot, and so I was sure of it, though my memory was failing." But the time allotted to me has expired, and I must give place to others who desire to address you.

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A HYMN was then sung by the choir, after which,

REV. CHARLES E. LINDSLEY

was introduced, and spoke as follows:—

MY FRIENDS:—I do not feel that I have any special claim upon your attention this evening, and I shall endeavor to be brief in my remarks; if not, I hope that my brother here will give me due intimation of it. I bring you the fraternal greetings and congratulations of one of your sister churches—the church of Southport, a colony of the ancient church of Fairfield,

now some two hundred years old; that church of which you have heard to-day, that when Roger Minot Sherman was one of the prominent members, he sent my father (who had presented the cause of Western Colleges there) down here to Greenwich, to a people that he said were both able and willing to help him. I can tell you another good thing that Roger Minot Sherman did. When dying, he left his house to the parish of Fairfield for a parsonage, and with it eight acres of land, and money enough to furnish that house and keep it in perpetual repair. And I heard of a clergyman who was once called there saying, "The salary here would be no object for me, with my family; but the parsonage, the house and grounds, are an object, and I shall be able to live here, under these circumstances, in comfort." Now the good which that man did lives after him. You may be aware that the ancient church of Fairfield was burned down by the British, on their march to Danbury. And I have heard an anecdote with regard to the march of the British through that place, when they burned down the church. There was one high tory woman there who managed to have her own house saved, and also the house of one of her neighbors. Well, after the British were beaten off, and had retired to their ships, on the American army's coming into the town, the soldiers declared that those two houses should be burned. They said that these were the only houses that were saved by tory interest. So they were going actually to burn down the only two houses left standing in the place, when the woman who owned one of the houses sent for the American commander, and persuaded him to prevent the soldiers from burning them.

I well recollect the circumstances connected with my first visit to Greenwich. I was sitting in my little study in New York, soon after graduating from the Seminary, when I received a letter from my father, or from some one of the congregation here, stating that they looked to me to supply the pulpit for the next Sabbath. I was slenderly supplied with material for preaching, but I made up my mind to come. On Saturday afternoon, it so happened that my watch stopped, and consequently I missed the boat, so that I had no way of keeping my appointment then but by taking the Harlem train, which left me at White Plains about nine o'clock at night. The question

then was, how should I get to Greenwich to preach (the distance being ten miles). I started on foot, making up my mind that if I failed to keep an appointment at the beginning of my ministry, there was no knowing what I would do before I got through. I had walked perhaps a mile or two, when I discovered a man in a wagon before me, whose proceedings were very eccentric. He did not seem to be making progress in a straight line, but was "backing and filling" in the most extraordinary manner. I found, on examination, that he was making the best navigation he could, but evidently he was not a strict member of the temperance society. Still, I thought it my duty to assist him a little, so I got into the wagon, and endeavored to put myself on friendly terms with him. Although very much in liquor, it seemed to have the effect upon him of making him very good-natured, for, on my proposing to him to drive me a little way, he very kindly took me to within two miles of Greenwich. There he stopped, and said he ought to go home to his wife; she would begin to think he was lost. He had discretion enough left to think of that. I thought so too, and so I got out and footed it the rest of the way, reaching here between twelve and one o'clock at night. Mr. Obadiah Peck had given me up for lost, but received and entertained me hospitably, and that Sabbath I preached my first sermon in this pulpit. I continued to supply the pulpit for the four succeeding Sabbaths. That was twenty years ago! It was just after you had given my father a call, but he had not yet been installed. I had just two sermons for the first Sunday. Then I went into the study over there (pointing to the parsonage), where so many sermons have been written, and got to work. But after two or three Sabbaths, I found that the work was getting very heavy. The ammunition ran low, and I began to exchange with the brethren about here. Then a gentleman, whom I now see before me (Mr. Sanford Mead), came to me and said, "Why do you not stick to the people, they have stuck by you?" I suppose that good brother had a very inadequate idea of the slender stock of sermons that a young minister has on hand.

When our army, after the long delay before Manassas, entered that place, when it was evacuated by the confederates, they

found that the formidable looking batteries turned out to be armed with *wooden guns*! But I was perfectly satisfied that it would not do to try wooden guns, or guns without ammunition, on this congregation.

I think that something ought now to be said about this church edifice. I was here at the time it was proposed to build it, and felt a great interest in the structure, from its very foundation. I talked with Mr. Robert W. Mead, one of the prominent men connected with the enterprise, as to what kind of a church ought to be built in such a place as this. I said to him: "You will encounter opposition if you undertake to build such a church here as ought to be erected, considering the population and the *situation*; but remember, you are *building for future generations*." Coming here again, after the foundations were laid, and the walls began to rise, I found that a truly magnificent structure was designed, and I rejoiced to see it! So I said to Mr. Mead: "You are exceeding any expectations I ever entertained. Evidently you do not intend that any thing short of an earthquake shall overturn the foundations of this church."—"No," replied Mr. Mead, "we do not." And I could but think, while sitting here to-day, that this was the first celebration of this kind I ever attended (and I have been present on several such occasions) where there was room enough and to spare, and that, too, with such an audience! I am rejoiced to find that your church is big enough to hold all that come. It appeared to me there were people enough here to crowd almost any other church; but you now discern the benefit of building a church large enough for any emergency.

I will say, in closing, that you may always be sure that I shall feel a lively interest in this church and people; that there will be at least *one man* who will make pilgrimages to this place, as long as the dust of his sainted mother rests in yonder inclosure. Yet I feel deeply the truth of what has been said by a brother who preceded me, as to your need of a public cemetery. And I hope, now that this beautiful and commodious structure has been erected, that all the surroundings will be made to harmonize with it. You are a city set on a hill, that cannot be hid. Once when I came here to preach on the Sabbath, I stayed at the house of Mr. R. W. Mead. When I



went to my chamber for the night, I found a brilliant light shining in at my window. All night long it shone there, bright and constant, and in the morning I said to Mr. Mead: "What light is that that shines in so strong from the Sound?" Said he: "Are you preaching up at Southport, and don't know the light on Eaton's Neck?" I said, "I did not suppose that light could be seen so clearly down here." Well, my friends, your church is *just such a light-house*; one that can be seen afar off. Do not let the light go out; keep it burning, so that whichever way you go, you and others may behold its brightness.

The Lord be with you, now and evermore.

Letters were here read from invited guests who were unable to be present.

From Rev. JOHN EDGAR to WM. A. HOWE, Esq., a member of the Committee of Arrangements:—

LISBON, September 28, 1866.

Mr. WM. A. HOWE:—

MY DEAR FRIEND:—Your note of the 25th instant, inviting me to be present at the 150th Anniversary of the founding of your church, is just received. I should esteem it a great favor to be present on that occasion with you, but I am just breaking up here, and next week expect to leave for Chicago and the Northwest, to spend the winter. I shall most likely be in Wisconsin or Iowa. It will, therefore, be impracticable for me to join with you in this most interesting celebration.

I remember that I am indebted to the Greenwich church, and to some members in particular, for their kindness in helping me, a stranger, through my college course. I trust that your church will be able to send out many more men, and better ones *than* myself into the great harvest-field.

I hope that Providence will favor this undertaking, and that you will have a joyous and profitable time.

Yours truly,

JOHN EDGAR.

From Rev. DAVID PECK to P. BUTTON, Esq., Chairman of the Committee of Arrangements:—

BARRE, Mass., November 5, 1866

P. BUTTON, Esq.:—

DEAR SIR:—I am aware that you are to have a grand time in Greenwich on Wednesday of this week, and I have a strong desire to be present, but have very reluctantly come to the conclusion to remain at home. My invitation did not reach me till last week, and hence I had little time to make arrangements to be absent. The occasion would be of special interest to me, since I am a descendant of the first settled minister in Greenwich, and my ancestors have been connected with the

Second Congregational Church ever since its formation. In my early childhood, I used to hear my now sainted mother talk of that church and people, and of the elder Dr. Lewis, whom she venerated more than any other man. I never had the pleasure of seeing him, but always heard him spoken of with such profound respect, that I concluded he must have been eminent both for talents and piety.

I have never been a member of your church, but it has been my good fortune to hear several of your ministers preach, and I have received many expressions of good-will from the people who worship there, and especially from yourself. If all the surviving ministers are present on Wednesday, they will be a host in themselves, and will furnish you abundant entertainment. There is Rev. Noah Coe, whom I thought an old man when he preached his farewell sermon, twenty-one years ago, but who is vigorous yet, although on the outer side of eighty. Only last spring I met him in New Haven, returning from a ride of twelve miles on horseback. There is Rev. Joel Mann, crowding close up to eighty, but as erect in form as he was forty years ago. "His eye is not dim, neither is his natural force abated." One year ago he was busy writing a history of his native town in New Hampshire, which, I presume, he has since completed. There is Dr. Linsley, young compared with his predecessors, but yet full of years, and full of honors, and full, I doubt not, of the hope of a blissful immortality. Few men have I loved so much; to few preachers have I listened with so much interest and profit. Long may he live to preach "the glorious Gospel of the blessed God." Happy and useful be all his remaining years, and "*serus in cubum redeat.*"

And there is Rev. F. G. Clark. Can it be twenty years since I used to hear him hold forth the Word of Life so faithfully in that pulpit? He looked like a boy then. He looks decidedly *youthful* still, and yet he has the grave D. D. attached to his name, and must feel called upon to bear himself with a dignity very *unnatural* and somewhat irksome. But this necessity comes with "clustering honors," and I hope he is submissive.

And there is Rev. George Bushnell, not old, although gray-headed. He has made the West his home, and there, for many years, God grant he may battle with sin and preach the truth as it is in Jesus.

And there is Rev. Mr. Murray, the present incumbent. It has never been my good fortune to meet him, and hence I can say nothing respecting him, but will leave him with the prayer that God may bless him and make him a blessing.

And then, what a company of ministers that church has raised up! Doubtless some of them will be present to add interest to your celebration.

But it would not be altogether pleasant were I with you on Wednesday. Memories of the past would come thronging into the mind, and many a face once familiar would be absent. The fathers, where are they? And where are some of the youth who used, with me, twenty years since, to attend church there, and were at the same time my school-mates? I recall the faces of Belcher Mead, Lewis Howe, Jabez Mead, Daniel M. Mead, Thos. R. Mead, and other faces, too, which I should in vain look for in Greenwich now. The long roll of the dead must occupy some of your time, and temper your mirth on this glad anniversary. May you and I, and all of us, hear and heed the voice of God saying to us, "Whatsoever thy hand findeth to do, do it with thy might." And may the love of Christ constrain us to be wholly devoted to His blessed service: then shall we be useful and happy here, and finally enjoy a grand reunion in those "sweet fields beyond the swelling

flood," and have ample opportunity to talk over the varied experience of this life and all the way in which our Heavenly Father led us till our change came.

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Your sincere friend,

DAVID PECK.

From Rev. WM. IRELAND, Missionary for nearly twenty years at Amanzimtote, Africa:—

AMANZIMTOTE MISSION STATION,

October 10, 1866.

W. A. HOWE, Esq., GREENWICH, CONN.:—

MY DEAR SIR:—Your letter of June 12th came to hand just a little too late for me to answer it in time for your celebration, to take place next month. I am sorry you did not say what time in November it was to be, so that I might have celebrated the day with you in thought and in prayer.

Your letter carried me back, in imagination, thirty years and six months ago—to the first of May, 1836—when in that old meeting-house, and in the presence of the great congregation, I made a public and solemn dedication of myself to God. I was then fourteen years of age, and the idea of sometime being a missionary to the heathen was one of the fond visions of my youth. The following year my father, who, I believe, was one of the deacons of your church, moved with his family to the far West, and settled about forty miles from Quincy, Illinois. In 1841 I entered Illinois College, located at Jacksonville, where I graduated in 1845. In October of that year, I commenced a course of theological studies at Andover, Massachusetts. In October, 1848, having completed my theological studies, and having been set apart as a minister of the gospel, I sailed from Boston as a missionary of the A. B. C. F. M., to their mission-fields among the Zulus in the colony of Natal.

In September, 1849, I was located at the Ifumi station, and remained in charge of that post until the beginning of 1863.

During this period, through the divine blessing upon my labors, I admitted more than forty to the fellowship of the church, solemnized about twenty Christian marriages, and baptized more than fifty children, the offspring of the native members of our church. In 1859-'60, we erected a commodious brick chapel, costing about \$2,000, without any expense to the Board, and considerable more than one-half of this sum was raised upon the station.

As another evidence of the efficiency and liberality of this little church, I may be pardoned for adding, that, in 1860, they made a donation to the Board of nearly \$100, and in 1861-2, about \$140 to their Native Home Missionary Society.

In 1863, in consequence of the death of my first wife, I visited the United States, where I remained until the end of 1864. The 2d of January, 1865, I sailed a second time for Africa, accompanied by my present wife, who is the eldest daughter of Rev. Alden Grout, one of the founders of the Zulu Mission.

On my return to Natal I was appointed Principal of the High School for boys. The object of this school is to raise up an efficient staff of native preachers and schoolmasters, for which there is at present a most pressing demand. It was a severe trial to part with my old home and people. I am now, however, getting

interested in the school, and if my health remains good, may hope for an important and extended sphere of usefulness. The school, at present, numbers eighteen scholars, most of whom have already made very commendable progress. May I have the united prayers of the church in Greenwich, that the hearts of these young men may be touched by the Spirit of God, so that their education may tend largely to promote the cause of Christ among their countrymen.

Trusting that you will have a pleasant and profitable occasion, I remain, yours sincerely,

WM. IRELAND.

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### ADDRESS BY REV. DR. CLARK.

Rev. Dr. CLARK was introduced as the last speaker of the evening, and said:—

A hundred and fifty years ago! It is something to think about. It is a great while. It is a long time since men of God laid the foundations of this Christian organization. Why, think of it! George I. was on the throne of England; and in France, Louis XIV. had but just finished his magnificent career of empire, and his grandson, Louis XV., a boy, was looking forward to that reign in which he illustrated the corruptions of human nature so much more than he did the glories of France. Here, in this country, the white men that had had the hardihood to come out with the ax, and with hearts sharper and stronger than the steel they handled, were subduing the forests. A hundred and fifty years ago! It was a hundred years, almost, before a steamboat vexed the waters of the Hudson; the luxury of sending a letter by the post-office had only been known for half a dozen years; and as for a cup of tea, it was a great rarity. What did the ladies of those times do? I do not know how much tea did cost, but it was only about four years before the foundation of this church that they began to use tea in Great Britain, and it is very supposable that a cup of tea cost something in our region at that time. Newspapers were not to be had. There was not a newspaper in New York or Philadelphia. There were but three colleges in the country, Harvard, Yale, and William & Mary. And as for those great institutions in England and in this country that have risen up and towered like Alpine summits in the moral heavens, all of them were unknown and unborn. These institutions that have sent the

Bible all over the world; these great Christian establishments that are to-day manufacturing the Bible so fast that our children would find it a problem to compute the rapidity; these great missionary institutions, all, were unknown.

Then there is a comical view of this which I sometimes take. Fancy that you put in that gallery the ladies of one hundred and fifty years ago, with their bonnets, which I have heard called "sky-scrapers"—put them there, with their antiquated finery, and place beside them our young American Miss, her bonnet degenerated to three straws laid across the head, tied with a bow. Just imagine the ladies of one hundred and fifty years ago and the ladies of to-day confronting each other. They would look at one another and laugh! The one just as absurd in the eyes of her neighbor as the other, and neither absurd in her time. It only shows that it would be very unfortunate in any of us to outlive our time, and carry our antiquated notions and fashions down into posterity, where we did not belong.

This is the first blossoming of a century plant that I was ever permitted to see. I have heard of such things; that when the plant approached the age of blossoming, the time was carefully noted, and friends were invited, and it was a great thing to see the flowering of the century plant. Now, my friends, it is something to have seen the blossoming of this church. It is something to be here. The children, every one, will mark this and say, in years to come, "I remember the time when this church celebrated its one hundred and fiftieth anniversary. I remember what was written over the pulpit. I remember the ministers. I remember the tables, how they groaned, as if they would be crushed under the magnificent liberality of the Greenwich people. I remember how the sky looked down, what a welcome, and what a blessing the day seemed to bestow upon the great occasion."

And it is a thing to be noted. We are vastly influenced by these landmarks along our course. We are influenced by these memorials, these Ebenezers that God leads us to set up from time to time.

We have had a great deal to-day that is instructive; much that was very pleasant. We have had some things a little personal, and my Brother BISSELL, who did his best to make his escape

in the cars, but was detained, handled my Brother BUTTON a little roughly. As he is here, I must have my revenge. It was quite unnecessary for Mr. BISSELL to seem so modest at being called upon to speak. A good many of you will remember an occasion when he came to preach here, and his sermon was *non est*, like Dr. Lewis's brief. He was in great tribulation, and said to me in the pulpit, "Do give them out another hymn;" and out he went to his wagon and turned over the cushions, but without success. He came back in blank despair, and said, "What shall I do?" Said I, "You *must preach*; you came to preach, and you will have to do it." He did preach, and probably a great deal better than if he had had his written sermon, which, by the way, on his return home, he found all right. That circumstance showed that he could preach without his parchment; and it was quite unnecessary for him to entertain us with apologies. He can talk whenever called upon, and talk well without his notes.

My friends, a word about our obligations to those who have gone before us. Our relations to them have been such as to lay us under very great responsibility. Our fathers have left influences upon us that it would be treason for us not to regard and profit by. What is influence? Well, influence is like the light of day. Influence is the gentlest thing, and is made up of material the most insignificant. I will venture to say that my brother who has been here about two years (Rev. Mr. Murray), and who tells me he is going to leave you, will, if it please God to spare his life twenty years more, never forget the friends he has met here, and the influence exercised upon him, under God, in this church. I have never forgotten it. I do not know any thing of his personal history, but I take it for granted that it is so with him, for I know the people. We are influenced by these things. May I run back and give a reminiscence of twenty years ago? Well I remember a man that sat in the old meeting-house, over on that (the west) side. He had a head that looked like Washington. He was deaf; he never heard a word that was said; but when I came to the church, no matter whether it rained or snowed, that man was there, and if there was a man in this church that heard me, that man *seemed to* hear me. He looked at me, he helped me, he seemed to give

his whole soul to me when I preached, though he was utterly deaf. His influence toned me up and helped me.

We used to hold prayer-meetings around the parish then; and I thought some of your ways were very crooked and very rough. I was going to one of these prayer-meetings on a dark and cloudy night, and got lost. I drove to the end of the road I was upon, and thought, What shall I do? I must turn about, but it is utterly dark, how can I do it? Just at that moment I was told to turn to the right. I could see no one; but I heard a voice saying, "This way, Mr. Clark." I followed the voice, and came out right. Who do you suppose it was? I will leave you to guess. It was a workingman here—a man at my elbow, who always helped me, who helped to tone up my earnestness in the work, and for whose care and co-operation I thank God.

May I indulge further by saying that in the twenty years of my ministry since, again and again, I cannot tell how often, the faces of the people of this church have loomed up to me through the mist of passing years, and have encouraged me and made me feel that religion is a reality, and the service of God is a service that cannot lose its reward.

My friends, I have been greatly gratified by the suggestion as it respects the matter of trees. I think Presbyterian congregations have lost ten per cent. of their power by the old idea that it did not matter how a thing looked, if it only answered the purpose; and the Episcopalians, by taking pains to beautify their churches, by putting ivy about them, and making them attractive, have shown common sense as well as taste. I rejoice that it is beginning to be understood by our own congregations, that their churches ought to be made attractive, and that it is no sin to have things pleasing to the eye, as well as good for the soul.

A word in regard to the suggestion that every young man plant a tree. Enough has been said about the external sanctuary. May I ask you to recall the words of the Great Teacher, who said, "Ye are the temple of God." *Ye*, not the building. *Ye*—your souls, your characters, your life, ye are the temple of God. And as one of your friends comes here, and, with excellent judgment, advises you to plant beautiful shrubs and trees around your church, may I ask you to adorn the interior sanc-

tuary with the beauty of holiness. May I suggest to every young man that he plant a tree? May I suggest to every young woman that she plant a tree? By which I mean that he and she do something that will make a mark and leave an influence for good, that will affect those who come after. A few weeks ago I was called to follow to your cemetery one\* who was in your choir when I preached in this pulpit. Many times have I remembered that sunny face. A thousand times have I recalled her with the group of singers, and felt an exhilaration and elevation from this in her character: *she had a cheerful piety*. She threw her whole soul into what she did. She loved Christ's cause. As I went before the coffin into the graveyard, I read upon a tombstone, "*Thomas R. Mead*," and I thought that was a boy when I was here; he was but a boy six years ago, and now he has grown up to manhood; he has gone and fought the battles of his country, and there he lies—dead? No! his character, his influence live; he has made his mark, and he lived long enough, because into a short life he crowded the greatness of piety and patriotism.

Now I cannot detain you, and I am tempted to indulge more than I ought in these reminiscences. But may I be indulged in this: to challenge every one of you, my friends of this church, to this resolve, *that we rise higher from this day*. May I ask that every deacon of this church, that every member of this society and congregation, that young and old shall just look out from this elevation on which God has placed you. Ah! think that this church has been going up and up for a hundred and fifty years! Think of the opportunity God gives you to-day for doing good. Think of the great idea that is now so fully developed, that children are capable of piety. This is no longer, thank God! the age of *repression* for children. I remember, when I was a boy, in a crowded meeting-house, being jammed as tight as I could be, near a large stove. I had an overcoat on, and I was obliged to take it off, and in doing so to squeeze myself out from between a good deacon and some one else. It appeared perfectly disgusting to him that a little boy should make any movement, and he said, with great irritation, "Why don't you take off your shirt?" That was a good while ago;

\* Miss Lizetta Peck.



but it showed this,—that a boy was of no account in the judgment of the old man. And I never forgot it. It was the worst thing he could have done, in his influence upon me. Every thing seemed in keeping with the sour-visaged tithing-man who used to come round, during service, with a long rod, and knock the boys on the head. The chief idea seemed to be to suppress childhood. But now it is understood that the power of Christian society is in the young. Now it is understood that spiritual precocity, if so you please to call it, that the early development of piety, is the very life and power of the church. It is now understood that children can be converted in tender youth.

But I cannot detain you longer. Will you all resolve that from this day you will go forward—that you will look out from this Alpine summit to which God's providence has brought you, while you remember what the speaker of this morning told us, that "this was a brighter day than any day of the past." I thank God when I hear an old man showing thus that he has such a young heart in him. Remember that this is the brightest, most hopeful day, and in that thought go forward! By all that God did for your fathers, by all that your fathers did for you, by all you owe to your children, go forward, go upward, in material prosperity, in spiritual growth; and resolve that this light-house of the Lord shall shine all along our New England coast, and that from it shall proceed an influence that will go out into all the world and come back to you in benisons.

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Mr. MURRAY then said : I have said that Dr. Clark would be the last speaker. There is one man, my good friends, who did you a service to-day that we cannot too highly appreciate. The graves have been alluded to, and it is well they should be ; but before we go out, let us remember the cradles. There are ears too young to hear our speech to-night in this town, and eyes not yet instructed in vision, so that they may read the motto above our heads ; and there is one man sitting here before you who has done a service for this class that I cannot overrate. A hand has been reached into the past, into the dark past of tradition, and out of it fetched something more valuable than

gold; and it is more pleasant for me to think of it, because that hand is aged, and whether it reaches backward or forward, it will reach not many years again. The man who has done you a service that you never can repay, is Rev. Dr. LINSLEY. We cannot consent to separate until this aged man, who has been long your teacher, and who has done you such service, shall have received a public expression of your respect, by this audience rising in his honor.

(The entire audience rose in silence, and Mr. Murray addressed Rev. Dr. Linsley :)

Receive, my aged friend, this mark of a people's respect. The thanks of man are common, but the thanks of the multitude are few.

Rev. Dr. LINSLEY, with much emotion, said: That he could make no return for the honor shown him, and the kind words addressed by his young brother in the ministry. His heart was full, and he felt that this was a day that would be long and pleasantly cherished in the remembrance of them all.

The audience then joined in singing the CORONATION HYMN, and were dismissed with a BENEDICTION by Rev. Dr. LINSLEY.



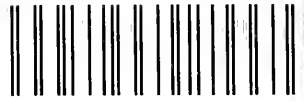








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